

## Your Telegram History in "Generation Awlaki"

.....24.04.2018 20:00:08, Generation Awlaki: >>channel created<<

24.04.2018 20:44:57, Generation Awlaki: حَيِّمِنَ الرَّحْمَٰنِ بِسْمِ

Our first post about people who were "self claimed prophet's"

### 1) Musaylimah (beheaded By abu dujana in battle of Yamana)

+ Musaylimah became the target of Wahshy ibn Harb (the same man who killed Hamza, the uncle of Muhammad, in the Battle of Uhud). He threw the same javelin that he had used to kill Hamza ibn 'Abd al-Muttalib and struck Musaylimah in the stomach; the next moment Abu Dujana cut off Musaylimah's head

### 2) Sajah

+ Sajah bint al-Harith ibn Suayd (Arabic: سجاح بنت الحارث بن سويد) from tribe of Banu Tamim was Arab Christian protected first by her tribe then cause a split within Banu Tamim and finally defended by Banu Hanifa. Her father, Al-Haris, belonged to the Bani Yarbu section of the Bani Tamim tribe. Her mother belonged to the Banu Taghlib tribe of Iraq.[1]

During the apostasy movement which emerged following the death of Muhammad, Sajah declared she was a prophetess after learning that Musaylimah and Tulayha had declared prophethood.[2] Before claiming to be a prophetess, Sajah had a reputation as a soothsayer. Thereafter, 4,000 people gathered around her to march on Medina. Others joined her against Medina. However, her planned attack on Medina was called off after she learned that the army of Khalid ibn al-Walid had defeated Tulayha al-Asadi (another self-proclaimed prophet). Thereafter, she sought cooperation with Musaylimah to oppose the threat of Khalid. A mutual understanding was initially reached with Musaylimah. However, Sajah later married Musaylimah and accepted his self-declared prophethood. Khalid then crushed the remaining rebellious elements around Sajah, and then moved on to crush Musaylimah. After the Battle of Yamama where Musaylimah was killed, Sajah converted to Islam.

### 3)

Tulayha ibn Khuwaylid ibn Nawfal al-Asadi (Arabic: ذوفال بن خويلد بن نوفل بن الحارث بن عبد المطلب بن أسد) [1] was a prominent Arab clan chief during the time of Muhammad; he belonged to the Banu Asad ibn Khuzaymah tribe. He was known as a wealthy

chief.[1] In 625 he was defeated in the Expedition of Qatan, a Muslim expedition against him. He also took part in the Battle of the Trench in 627 against Muhammad. He rebelled against Muhammad in 631 when he claimed to be a prophet and the recipient of divine revelation.[1] Thus, Tulayha became the third person to claim prophethood among the Arabs against Muhammad.[2] Many tribes acknowledged him as a prophet, which made him sufficiently strong and powerful to lead a confederacy of numerous tribes against the Muslims.[1]

In July 632, Abu Bakr raised an army mainly from the Banu Hashim (the clan of Muhammad).[citation needed] Ali bin Abi Talib, Talha ibn Ubaidullah and Zubair ibn al-Awam, were each appointed as commander of one-third of the newly organized force. They fought the Battle of Zhu Qissa against the forces of Tulayha, a self-proclaimed prophet[3] and his followers as they prepared to launch an attack on Medina during the Ridda wars.[citation needed] The Rashidun commanders held until they were reinforced by Abu Bakr. Tulayha was defeated and his forces were driven back to Zhu Hussa.[4][unreliable source?][5][unreliable source?]

Thereafter, Khalid ibn al-Walid was sent to crush him and his confederacy. The armies of Khalid and Tulayha met at a place named Buzaka in 632. In this engagement, the army of Tulayha was defeated in the Battle of Buzakha. Following this battle, many of the rebellious tribes surrendered and accepted Islam. However, Tulayha escaped from Buzaka and sought refuge in Syria. But when Syria was conquered by the Muslims, Tulayha accepted Islam.[1]

In 634, he personally paid homage to Umar after the latter's assumption of the position of Caliph. Later on, Tulayha enthusiastically took part in the campaign against the Sassanid empire in the Battle of Jalula,[1] the Battle of al-Qādisiyyah, and the Battle of Nahavand.

24.04.2018 20:44:57, Generation Awlaki: The.last.hope 2nd post,This post is a answer Christianity post or \*counter Christianity\*post,Just like the way some ignorant Christians quote half verses or Verses without context of Quran,here we have 2 verses of Quran to answer them when they say "Our religion teaches peace with everyone"

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Bible > Luke > Chapter 19 > Verse 27

◀ Luke 19:27 ▶

#### New International Version

But those enemies of mine who did not want me to be king over them--bring them here and kill them in front of me."

#### New Living Translation

And as for these enemies of mine who didn't want me to be their king--bring them in and execute them right here in front of me."

#### English Standard Version

But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me."

#### Berean Study Bible

And these enemies of mine who were unwilling for me to rule over them, bring them here and slay them in front of me."

#### Berean Literal Bible

Furthermore, these enemies of mine, those not having been willing for me to reign over them, bring them here and slay them before me."

#### New American Standard Bible

"But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

King James Bible

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Matthew 10:34

The phrase appears in verse of Matthew 10:34, "Think not that I am come to send peace on earth: I came not to send [or bring] peace, but a sword." Jesus seems to advocate physical violence by sword – a view which is rejected by the traditional, pacifist branches of Christianity.

24.04.2018 20:44:57, Generation Awlaki: It is 2 verses of bible\* pardon 😊

24.04.2018 20:44:57, Generation Awlaki: after the Qur'aan, the Sunnis rely on Saheeh al-Bukhaari, but the Shi'ah do not regard it as a reference and they do not regard its author as significant. They even differ from us with regard to the Sahaabah. The Shi'ah regard all the Sahaabah as kaafirs apart from a few of them. Some of them even claim that the Qur'aan which is in circulation among the Sunnis is missing some parts and has been altered; those who do not say that the Qur'aan is missing some parts and has been altered say that it has been misinterpreted and reject the tafseer (interpretation) that has been narrated from our imams.

Al-Shu'bi said: I warn you against misguided groups, the worst of which are the Raafidis. 'Ali ibn Abi Taalib burned them with fire and expelled them from the land, and the proof of that is that the ideas of the Raafidis are like the ideas of the Jews.

The Jews said that only a man from the family of Dawood could be a leader, and the Raafidis say that only a man from among the descendents of 'Ali ibn Abi Taalib could be a leader.

The Jews said that there can be no fighting for the sake of Allaah until the Dajjaal ("Antichrist") appears and some support comes down from heaven, and the Raafidis say that there can be no fighting for the sake of Allaah until the Mahdi appears and a voice calls out from heaven.

The Jews delay the evening prayer until the stars appear, and the Raafidis do likewise. According to a hadeeth narrated from the Prophet SAWS (peace and blessings of Allaah be upon him): "My ummah will continue to adhere to the fitrah (sound natural disposition of man) so long as they do not delay Maghrib prayer until the stars appear." (Abu Dawood, 418; Ibn Maajah, 689; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 444).

The Jews turned away slightly from their direction of prayer, as do the Raafidis.

The Jews sway back and forth in prayer, as do the Raafidis.

The Jews regard it as permissible to shed the blood of every Muslim, as do the Raafidis.

The Jews do not observe any 'iddah (waiting period) when a woman is divorced or widowed, and neither do the Raafidis.

The Jews reject the idea of three-fold talaaq (divorce), as do the Raafidis.

The Jews altered the Tawraat (Torah), as the Raafidis altered the Qur'aan.

The Jews hate Jibreel and say, "He is our enemy among the angels." Some of the Raafidis do likewise and say that he made a mistake by giving the Revelation to Muhammad (peace and blessings of Allaah be upon him).

Al-Sunnah by al-Khallaal, 3/497-498.

24.04.2018 20:44:58, Generation Awlaki: Narrated Abdullah bin Masud r.a:

I asked Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Messenger (ﷺ) anymore and if I had asked him more, he would have told me more.

ذَكَرَ زَارِيَالْعَبْنُ الْوَلِيدَ سَمِعْتُ قَالَ، مِغُولُ بْنُ مَالِكٍ حَدَّثَنَا، سَابِقُ بْنُ مُحَمَّدٍ حَدَّثَنَا، صَبَّاحُ بْنُ الْحَسَنِ حَدَّثَنَا  
اللَّهُ صَلَّى اللَّهُ رَسُولَ سَأَلْتُ - عَنْهُ اللَّهُ رَضِيَ - مَسْعُودُ بْنُ اللَّهِ عَبْدُ قَالَ قَالَ، الشَّيْبَانِيُّ عَمْرُو أَبِي عَنْ  
بِرٍّ مَدُّ " قَالَ. أَيُّ ثُمَّ قُلْتُ. " مِيقَاتِهَا عَلَى الصَّلَاةِ " قَالَ أَفْضَلُ الْعَمَلِ أَيُّ اللَّهُ رَسُولَ يَا قُلْتُ وَ سَلَّمَ عَلَيْهِ  
وَلَوْلَا مَوْسَى عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ عَنْ فَسَكَتُ. " اللَّهُ سَبِيلَ فِي الْجِهَادِ " قَالَ أَيُّ ثُمَّ قُلْتُ. " الْوَالِدَيْنِ  
لَزَادَنِي اسْتَرْدَنَّهُ.

: Sahih al-Bukhari 2782In-book reference : Book 56, Hadith 1USC-MSA web  
(English) reference : Vol. 4, Book 52, Hadith 41

Narrated Ibn Abbas r.a:

Allah's Messenger (ﷺ) said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

طَاوُسُ عَنْ، مُجَاهِدٍ عَنْ، مَنْصُورٍ حَدَّثَنِي قَالَ، سُفْيَانُ حَدَّثَنَا، سَعِيدُ بْنُ يَحْيَى حَدَّثَنَا، اللَّهُ عَبْدُ بْنُ عَلِيٍّ حَدَّثَنَا  
الْفَتْحَ بَعْدَ هِجْرَةِ لَا" وَ سَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ قَالَ قَالَ - عَنْهُمَا اللَّهُ رَضِيَ - عَبَّاسُ ابْنِ عَنْ  
". فَانْفِرُوا اسْتَنْفِرْتُمْ وَإِذَا، وَنِيَّةُ جِهَادٍ وَلَكِنْ.

: Sahih al-Bukhari 2783In-book reference : Book 56, Hadith 2USC-MSA web  
(English) reference : Vol. 4, Book 52, Hadith 42

Narrated `Aisha R.A:

(That she said), "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah).

لما رضى - عائشة عن، طلحة بنت عائشة عن، عمرة أبي بن حبيب حدثنا، خالد حدثنا، مسدد حدثنا "رؤمب حج الجهاد أفضل لكن" قال نجاهد أقل، العمل أفضل الجهاد ترى الله رسول يا قالت أنها - عنها

: Sahih al-Bukhari 2784 In-book reference : Book 56, Hadith 3 USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 43

Narrated Abu Huraira R.A:

A man came to Allah's Messenger (ﷺ) and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

أن، حصيد أبو أخبرني قال، جادة بن محمد حدثنا، همام حدثنا، عفان أخبرنا، منصور بن إسحاق حدثنا عليه الله صلى الله رسول إلى رجل جاء قال حدثه - عنه الله رضى - هريرة أبا أن حدثه، ذكوان تدخل أن هذا المجا خرج إذا تستطيع هل - قال - أجده لا " قال. الجهاد يعدل عمل على ذلني فقال و سلم ليسن مجاهدا فرس إن هريرة أبو قال ذلك يستطيع ومن قال. " نفطر ولا وتصوم تفتر ولا فتقوم مسجدك حسنات له فيكتب طوله في

: Sahih al-Bukhari 2785 In-book reference : Book 56, Hadith 4 USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 44

24.04.2018 20:44:58, Generation Awlaki: Asalamualaikum,I want to upload more helpful stuff but as a matter of fact we are only 18 people here :( ,please show your support by telling your beloved one's about this channel :) May Allah reward you for that🤍

24.04.2018 20:44:58, Generation Awlaki: It was narrated that 'Ali (may Allaah be pleased with him) said: "No one is brought to me who regards me as superior to Abu Bakr and 'Umar but I will punish him with a beating like a fabricator." Shaykh al-Islam Ibn Taymiyah said: It was narrated that he used to speak from the minbar of Kufa and say that the best of this ummah after our Prophet was Abu Bakr, then 'Umar. This was narrated from him via more than eighty isnaads, and it was narrated by al-Bukhaari and others. Hence the earlier Shi'ah all used to agree that Abu Bakr and 'Umar were superior, as has been mentioned by more than one. Manhaaj al-Sunnah, 1/308

It was narrated from Abu Juhayfah that 'Ali (may Allaah be pleased with him) ascended the minbar and praised and glorified Allaah and sent blessings upon the Prophet (peace and blessings of Allaah be upon him), then he said: "The best of this ummah after its Prophet is Abu Bakr. The second is 'Umar (may Allaah be pleased with him), and after that, whoever Allaah wants to be good will be good."

Narrated Muhammad bin Al-Hanafiya:

I asked my father (Ali bin Abi Talib), "Who are the best people after Allah's Messenger (ﷺ)?" He said, "Abu Bakr." I asked, "Who then?" He said, "Then Umar." I was afraid he would say "Uthman, so I said, "Then you?" He said, "I am only an ordinary person."

قَالَ، الْحَنْفِيَّةُ ابْنُ مُحَمَّدٍ عَنْ، يَعْلَى أَبُو حَدَّثَنَا، رَاشِدِ أَبِي بْنِ جَامِعٍ حَدَّثَنَا، سُفْيَانُ أَخْبَرَنَا، كَثِيرُ بْنُ مُحَمَّدٍ حَدَّثَنَا  
عُمَرُ مَدُّ قَالَ مَنْ تَمَّ قُلْتُ. بَكْرٍ أَبُو قَالَ وَسَلَمَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٍ بَعْدَ خَيْرِ النَّاسِ أَيُّ لَأَبِي قُلْتُ  
الْمُسْلِمِينَ مِنْ رَجُلٍ إِلَّا أَنَا مَا قَالَ أَنْتَ تَمَّ قُلْتُ عُثْمَانُ يَقُولَ أَنْ وَخَشِيتُ.





“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)”

[al-Dhaariyaat 51:56]

Allaah sent the Messengers to call their people to worship Allaah alone (Tawheed) and to forbid them to associate anything with Him (shirk). Allaah says (interpretation of the meaning):

“And We did not send any Messenger before you (O Muhammad)but We revealed to him (saying): Laa ilaaha illa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)”

[al-Anbiya’ 21:25]

Shirk means directing worship to anyone other than Allaah, and du’aa’ comes under the heading of worship which must be devoted to Allaah alone and not directed to anyone else. Hence the Prophet (peace and blessings of Allaah be upon him) said: “Du’aa’ is worship.” Narrated by al-Tirmidhi, 2969; classed as saheeh by al-Albaani in Sahe

Saheeh al-Tirmidhi.

Asking for madad from anyone other than Allaah, as mentioned in the question, is a kind of calling upon (or making du’aa’ to) someone other than Allaah, hence it is a kind of shirk.

It says in Fataawa al-Lajnah al-Daa’imah (2/193):The words of some of those who sing nasheed, “Madad ya sayyidina al-Husayn (Help O our master al-Husayn), madad ya Sayyidah Zaynab, madad ya Badawi ya Shaykh al-‘Arab, madad ya Rasool Allaah (O Messenger of Allaah), madad ya awliya’ Allaah (O close friends – or ‘saints’ – of Allaah),” etc, is major shirk which puts the one who says it beyond the pale of Islam (Allaah forbid), because it is calling upon the dead to give them good things, to help them, to ward off danger or relieve them of harm.

That is because what is meant by madad is giving, help and support. So it as if the person who says, “Madad ya Sayyid ya Badawi, madad ya Sayyidah Zaynab” etc is saying: Help us and give us of your bounty, and relieve us of hardship and ward off calamity from us. This is major shirk. Allaah says, after explaining to His slaves that He is in control of the universe and that it is subjugated to Him:

“Such is Allaah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone).

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything)”

[Faatir 35:13-14 – interpretatio  
interpretation of the meaning]

So He calls their prayers to others shirk.

And Allaah says (interpretation of the meaning):

Of Allah, polytheists, pagans, idolaters) will not be successful”

[al-Mu’minoos 23:117]

So Allaah tells us that whoever calls upon anyone other than Allaah, among the dead etc., will never succeed because of his kufr and his calling upon someone other than Allaah.

24.04.2018 20:44:58, Generation Awlaki: [[Photo]]

24.04.2018 20:44:58, Generation Awlaki: Allah subhanahu wa ta’ala says:

“Tell the believing men to lower their gaze (from looking at forbidden things), and to protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily Allah is All-Aware of what they do.” [an-Noor 24: 30]

The Prophet salAllahu alayhi wa sallam said, “The adultery of the eyes is by looking,” (i.e. by looking at what Allah has forbidden). [Reported by Bukhari, see Fath al-Baari, 11/

24.04.2018 20:44:58, Generation Awlaki:

[[Webpage]][https://youtu.be/U0De\\_Gt0ZV4](https://youtu.be/U0De_Gt0ZV4)

24.04.2018 20:44:58, Generation Awlaki: Allah demolished and destroyed the people before you because they were not just, they did not establish justice on the land. If the honourable, prestigious, prominent man stole they would let him go free whereas if the poor man stole they would penalize him.

The prophet ﷺ said, I swear by Allah if Faatima the daughter of Muhammad stole, Muhammad will cut her hand off!

May Allah forbid, Faatima does not steal (May Allah be pleased with her), however this is showing us the justice of Islam, equality, all the Muslims are equal in the eyes of Allah, there is no first class, second class and third class. The best among you is the one who is the most pious - the most honourable of you in Allah's sight is the pious.

Show me where this justice is implemented in any of muslim countries!

- Shaykh Musa Jibril رحمه الله

#ShaykhMusaGems

24.04.2018 20:44:58, Generation Awlaki: [[Document, size 2'369'578 bytes]]

24.04.2018 20:44:58, Generation Awlaki: Flames of War 2 OST

24.04.2018 20:44:58, Generation Awlaki: Many people do not control their tongues at times of anger, and are quick to curse people, animals, inanimate

objects, days, hours, etc. They may even curse themselves and their children, or a husband may curse his wife and vice versa. This is a very serious matter. Abu Zayd Thaabit ibn al-Dahhaak al-Ansari (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said: ". . . whoever curses a believer, it is as if he killed him." (Reported al-Bukhaari, see Fath al-Baari, 10/465). Because cursing is more common among women, the Prophet (peace and blessings of Allaah be upon him) explained that this would be one of the reasons for them entering Hell, and that those who curse will not be intercessors on the Day of Resurrection. More serious than that is the fact that the curse will come back on the one who utters it, if he says it unfairly; in that case he will have prayed against himself and excluded himself from the mercy of Allaah.

24.04.2018 20:44:59, Generation Awlaki: Counter Christianity part 2 on "homosexuality"

This is what thr own bible says about homosexuality

Lev 18:22 You must not have sexual intercourse with a male as one has sexual intercourse with a woman; it is a detestable act.

This straightforward law prohibits all homosexual acts. It makes no distinctions as to whether or not they were consensual. It comes in the midst of a section of laws related to sexual relationships. No consequence is given here in each verse for the individual laws, but rather they are all listed as things that must not be done. All of the items in this chapter's list are said to "defile" (Lev. 18:24) and are called "abominations" (Lev. 18:27, 30). In balance, homosexuality here is not singled out from among the rest of the sexual sins (which themselves are being highlighted), but is included with the rest. Likewise, those who break any of these laws are to be "cut off from the midst of their people" (Lev. 18:29). These various sexual activities are ones which brought about the punishment of God upon the previous inhabitants of the land (Lev. 18:24). Thus in the law homosexuality was an offense against God. It, along with the other sexual sins, was not to exist in Israel at all.

B. Leviticus 20:13, Punishment of Homosexuality in the Law

Lev 20:13 If a man has sexual intercourse with a male as one has sexual intercourse with a woman, the two of them have committed an abomination. They must be put to death; their blood guilt is on themselves.

24.04.2018 20:44:59, Generation Awlaki: Counter Christianity part 3 on keeping "hair open"

1 Corinthians 11:6 ESV / 97 helpful votes

For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head.

24.04.2018 20:44:59, Generation Awlaki: These messages above should be shown to all those filthy ignorant Christian people who never miss to blame our deen as a struck deen (religion) 😊 They keep on searching things in our books But unfortunately they know nothing about thr own books, In part 1 (on top) we have seen how Jesus PBUH used to treat people who rejected His message and how he said that he was sent to not to spend peace but a sword 🖐️ 🖐️ (u can check messages on top to get reference) anyway my request to All of u is to save such messages in your phone memo's it surely will help is to counter Christianity blames :) jazak Allah'khair

24.04.2018 20:44:59, Generation Awlaki: As a strict\*

24.04.2018 20:44:59, Generation Awlaki: [[Video, size 61'108'375 bytes]]

24.04.2018 20:44:59, Generation Awlaki: Finally the video of #Jundul\_khilafah\_of\_kashmir has released.

🖐️ 🖐️ 🖐️ 🖐️ 🖐️ 🖐️ 🖐️ 🖐️

24.04.2018 20:44:59, Generation Awlaki: 🦾 Comment on the recent uploaded video, who the ISIS supporters say its from the IS in (Khurasan/Kashmir).

☀️ In the video he (the masked men) says we make baraa from Hizbul Mujahideen, Lashkar, Jaish Muhammad (SAW) and we don't fear anyone and we don't fear the blame of the blamers. Do you think that people will accept

the words and trust the who is behind the mask, it can be anyone. it can be someone from the Taghut Indian agency or someone from the Taghuti Pakistani agency who want nothing but infighting between the jihadi groups (On ground) in Kashmir as you have recently seen how many videos were uploaded against Hizbul Mujahideen and Emer Zakir Musa Hafizahullah by Indian agencies but all in vain and in the end they failed to achieve anything from it. They wanted an infighting between the Mujahideen on ground but Mujahideen gave videos in return saying we are united on ground like before.

☁️2nd: suppose we trust that it is actually a video by the IS, but why the addresser hide his face like a woman, people (Muslims) want to know who is behind the mask addressing them and making tall claims and asking people to give bayah to Awwad al-Baghdadi (the self proclaimed Khilafah) who after the self proclamation of Khilafah is not seen by anyone, who is himself in hiding and protecting himself from the fear of the bombing of the crusaders, so how can he save the ordinary Muslims and that too when he proclaimed himself to be the Khilafah of the Muslims worldwide. how can he save the Muslims and be their shield and that too when he has proclaimed himself to be a Khilafah of the Muslims worldwide.

☁️3rd: What Khilafah are you're calling to?

☀️The Khilafah which made Takfeer of the Muslims and the Mujahideens and shed their blood and wealth everywhere.

☀️The Khilafat which made Takfeer on Taliban who established Shariah in today's age and destroyed the arrogance of the modern day Firawns (America & Russia).

☀️The Khilafah which made Takfeer on Al-Qa'ida and called their wives as Zaniyats and said we will take the wives of Al-Qa'ida Mujahideen as concubines. May Allah destroy these scums.

☀The Khilafah which said: Anyone who don't give bayah to Awwad al-Baghdadi, his wife is haraam from him.

🔥 And the list goes on and on but I am not going to mention it further as its not my point here.

☀3rd: The oppressed Muslims in Kashmir wanted and expected from you that you would make baraa from Hindu Mushrikeen and you would make an announcement of your war against Hind but in return you made baraa from people (Muslims) and those Mujahideen Who are fighting on ground (for Shariah) from decades. The Mujahideen who says publicly that we are fighting for Shariah and Khilafah. I am not saying here about the leadership who is based in Pakistan but Mukhlis Mujahideen Who are fighting on ground for Shariah and giving their pious blood and wealth for the cause (Cause of Shariah).

🕒 By your actions and your sayings, It seems you have made a announcement of your war against Muslim in general and Mujahideen in particular while leaving behind the filthy Mushrikeen, the idol worshiers all alone. And by Allah, the Mushrikeen of India will enjoy and will sit back and laugh on you as you again got played in their hands without even realizing it.

☀May Allah give victory to the Mujahideen in Kashmir and save them from every fitnah. Aameen

🗨️Tawheed Awākenīng

24.04.2018 20:44:59, Generation Awlaki: ▲ ▲ ▲

Respond to the admin of

#Awakening\_kizb\_and\_Dalaal\_namely\_Munafiq\_sahir\_sufyan\_Al\_kazzab.

Note:-this is pro AQ jadeed/murtad taliban/murtad julani gang/ and other deviant groups.



▼ ▼ ▼

▲ ▲ ▲

Recently #Al\_Qarar (official media wing of ISJK) released the Video of Mujahid of #Jundul\_khilafah\_of\_kashmir.

This is the First video of Jundul khilafah of kashmir and the Important highlights of this video are below:-

(1) Bara'a from Hizb, Lashkar, Jaish and all other armed militant groups till they come back and fight under the commands of Allah rather than under those of ISI and UJC

(2) Bara'a to taghooti system of Pakistan, ISI and so called united jihad council (UJC).

(3) Bara'a to UN, their stakeholders Apostate Hurriyat.

(4) Bara'a to strikes, protests, chalo etc as these things don't have any legal base in Qur'aan and Sunnah.

(5) Invited soldiers of Ansar Gazwatul Hind and their Ameer Zakir Moosa Hafizuallah to pledge allegiance to Dawlah!

These are main points of that video. In video there is nothing against Quran and Sunnah.

But here is the #Munafiq\_sahir\_sufyan\_Al\_kazzab who claim

❌ "Do you think people will accept the words and trust the who is behind the mask"? ❌

👉 Remember will people accept or not it is not the headache of mujahideen of Dawlah but they fulfill their duties to give clear Dawah and make baraa from every Taghoot.

This kazzab munafiq didn't prove anything not give any proof from Quraan and sunnah to highlight the mistakes in that video. but he do only propoganda based on qiyas and lies.

🚫 He(kazzab munafiq) claim why speaker hide their face like women. people want to know who is behind the mask? 🚫

👉 I ask simple question to you o kazzab munafiq is this any proof or avidence to reject this message?

Listen ya blind fan of jews of jihad your master Molana Asim umar Ameer of Alqaida jadeed of sub\_continent is still hide he is the one who released the audio bayans in 2012\_13 about kashmir and india. why not you tell your idiot zawahiri "that people want to know who is behid the mask"?

🚫 You claim after the declaration of khilafah, khaleefah Abu bakr hafizallah is not seen by anyone, he protect himself from the fear of bombing by crusaders how can he save muslims? 🚫

👉 🤔 When anyone loses his mind he claims like that...

I ask you simple question where is idiot zawahiri from last 10 years he is hiding like rabbit in the mountains of afghanitan/pakistan.

These are all non-sence claims who had nothing to do with reality.

Wallahi Our heroes are fighting in the front line of battles against the kuffar and mushkrikeen.

If you are ignorant about this matter then read the history of our heroes in iraq wa sham. it was shaykh Adnani rahimallah who martyared in frontline of the

battle.did you know scholar shaykh Abu Malik Al Tameemi rahim Allah? Did you know about Mujahid and scholar Abu hasan rahimallah, and many more...even Our khaleefah join the battles in frontlines.

▼ ▼ ▼

24.04.2018 20:44:59, Generation Awlaki: ▲ ▲ ▲

🚫 You claim So called Khilafah 🚫

👉 Alhamdulillah this is khilafah upon the prophet Methodology even if your idiot zawahiri and murtad julani rejected it.we are still baqiyah.

Making takfeer upon muslims and mujahideens is totally baseless which Dawlah made clear many years ago.but those who didn't understand the principles of Tawheed will not understand the boundries of Takfeer.

👉🔗 Yes Alhamdulillah Dawlah make takfeer upon the murtad taliban of Afghanistan who fight against the mujahideens of Dawlah in khurasan,they make takfeer upon taliban beacuse taliban belives mushrik Rafidah are their muslim brothers, beacuse taliban protect the mushrik rafidah in afghanistan and didn't implement the sharia of Allah in their captured lands. The list is very long.

👉🔗 Yes Dawlah make takfeer upon the syrian Alqaida( jabatu nusra) and call their wives as zaniyat.

Is not that joulani gang who make collation with murtad sahwat factions and other deviant rebls against Dawlah and destroy the sharia, and kill the muwahideen.

Dawlah never said they will make concubines the wives of murtad Alqaida of syria.this is totally baseless.which has no proof or avidence from any Dawlah scripiture.

▼ ▼ ▼

▲ ▲ ▲

⊗ Anyone who don't give bayah to Abu bakr hafizallah his wife is haraam from him. ⊗

👉 Fear Allah ya Munafiq,

May Allah break your neck ya kazzab where is the avidence of this alligation?  
Where is the proof of this lie? Show if you are truthful?

► In that video the speaker made baraa from all Tawagheet and mushrikeen and this kazzab said why he didn't make baraa from Hindu mushrikeen.

► Brothers you all see that video...

The white lie of this kazzab is speaker make baraa from people(muslims) where he picked these words from video indeed he said it by jeleously.

► Another blindness is miltants in kashmir is fighting for sharia and khilafah from decades.

Then why not he(miltants) accept the call of zakir musa when he calls people and miltants towards sharia.

Even zakir musa also make baraa from miltants but you never critiseze him only because he is affilated with Aqaida Jadeed.

Wow on you o blind kazzab munafiq!

► Listen o shair sufyan Al kazzab Al munafiq your post is full of shit, baseless and full of lies and alligations.

► Have you highlight a single point in that video which is against the Aqeedah Tawheed or Methodology of Prophet saw, no but you show your arrogance and jeleousy against Muwahid mujahideens of Dawlah.

►Ikhwans you see their posts they never talk about Aqeedah, they never talk about foundation of Religion, Tawheed and wala wa baraa.

They spread only lies and repeat the same alligations and labells like khawarij and takfeeri etc.

☞At last i say you die in your rage ya munafiq.

📖May Allah destroy these dogs espically Munafiq sahir Al kazzab.ameen.

24.04.2018 20:44:59, Generation Awlaki: Part 1 khalid bin waleed-

حَمْدُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khalid ibn Al-Waleed (may Allāh be pleased with him)“The Sword of Allah” (d. 21 A.H.)

It is reported that Prophet Muhammad (peace and blessings of Allāh be upon him) said, ‘The better ones of you in the Days of Ignorance are the better ones of you in Islam when they understand (the religion).’ These wise words of Prophet Muhammad (peace and blessings of Allāh be upon him) were best proved in the case of our hero today, Khalid ibn Al-Waleed. For, it was Khalid ibn Al-Waleed who managed to cause the defeat of the Muslim army at Uhud,??before his conversion t o Islam.

After his acceptance of the Faith , Khalid ibn Al-Waleed was the champion of many a decisive battle in favour of Islam, such as the battle against Musaylimah the Imposter and the battle of Yarmauk against the Roman Empire’s army in Syria.

In fact , the reader of history will find that Khalid ibn Al-Waleed was a military strategist and commander with very few equals in human history, a man who

turned many a defeat or near defeat into glorious victories, as well shall see in the few examples we will be quoting.

The first military encounter in which our hero showed his genius was the Battle of Uhud, which he (while a polytheist) caused to be the worst for Muslims in the early days of Islam. This battle was initiated by the Makkan polytheists in revenge for their defeat at the Battle of Badr, where more than thousand of them were defeated by only a little over three hundred Muslims fighters.

In the Battle of Uhad, Prophet Muhammad (peace and blessings of Allāh be upon him) placed a group of archers on a nearby hill to give protection to the back of the Muslim army with specific instructions not to leave their posts under any circumstances. However, when the battle proved initially to be in favour of the Muslim army, the archers forgot the orders of their commander and left their positions. At this juncture, the military genius of Khalid ibn Al-Waleed led him to take a band of fighters with him around the hill and attack the Muslim army from the rear, where they least expected their enemy; hence, the loss on the part of the Muslims became a great one. The Prophet (peace and blessings of Allāh be upon him) was wounded and his uncle Hamzah (may Allāh be pleased with him) killed, along with many other distinguished companions of the Prophet (peace and blessings of Allāh be upon him).

In the eighth year after the Hijra. one day Khalid ibn Al-Waleed sat pondering on the new religion (Islam). He kept saying to himself, “The message is fast spreading, and the man is certainly a Messenger. What am I waiting for? For how long shall I postpone my conversion to Islam?” He wished for a companion to travel with him to Madinah, and he found two others who had the same thought. When Khalid arrived at Madinah and announced his acceptance of the Faith of Islam, the first thing he asked the Prophet (peace and blessings of Allāh be upon him) was to pray to Allah to forgive him for his earlier aggression against Islam and the Muslims.

The Prophet told him that conversion to Islam meant that all his past sins were forgiven by Almighty Allah. Nevertheless, at the insistence of the sincerely

repenting Khalid. the Prophet (peace and blessings of Allāh be upon him) prayed for him to be forgiven for whatever he had done to Islam and the Muslims

before his conversion to Islam.

With Khalid ibn Al-Waleed joining the camp of believers he found the honourable cause to fight for, and the believers gained a true military genius who was both an excellent strategist and a fierce fighter and army commander. The first battle in which Khalid won the day for Muslims was the Muslims' first encounter with the Byzantine army in the Battle of Mu'tah on the Northern borders of the Arabian Peninsula. Due to the dangerous nature of the battle, Prophet Muhammad (peace and blessings of Allāh be upon him) chose three commanders to succeed one another. The reason for sending these fighters was that the Byzantine rulers in the Syrian region had killed some Muslim missionaries

24.04.2018 20:44:59, Generation Awlaki: and converts to Islam;

24.04.2018 20:45:00, Generation Awlaki: Part 2

حَمْدُ اللَّهِ الرَّحْمَنُ الرَّحِيمُ

thus, proving their hostility not only to the Faith, but also, and even worse, to the principle of freedom of belief which Islam considers to be the most important cause for which a believer should fight and stand. The Byzantine army proved to be too large in number in comparison with the small number of the Muslims. Yet, the Muslim army never hesitated to enter the battle (everyone hoping to find his way to Paradise and the Pleasure of Allah through martyrdom).

The three commanders were killed, and the banner was about to fall on the ground when Thabit ibn Al-Arqam rushed to save it; he took it to our hero Khalid ibn Al-Waleed (may Allāh be pleased with him), telling him that he gave it to him because he was more knowledgeable in matters of war. In the beginning Khalid refused because he felt Thabit was more worthy of leading the army due to his age and service to Islam. But he accepted at Thabit's insistence and the unanimous consent of the fighters. We mentioned that the

battle was not in favour of the Muslims, due to the huge number of the Byzantines and the death of the three commanders appointed by the Prophet (peace and blessings of Allāh be upon him).

The only way to save the day was to retreat, but that was almost impossible, since the Muslim army was surrounded. It was here that we see the Genius of Khalid ibn Al-Waleed at Work.

For, despite the extreme difficulty of the situation, he reshuffled the right and left flanks of the Muslim army and introduced forward a division from the rear in order to cast fear in the hearts of the disbelievers who then thought that fresh reinforcements had arrived. Though clever planning and courageous fighting, Khalid managed to make an opening within the lines of the enemy through which the Muslim army managed to get out safely. We are told in Sahih Al-Bukhari that our hero used seven swords that all broke in that battle.

The Prophet (peace and blessings of Allāh be upon him), who was then in Madinah, was talking to his companions when he received the revelation about what was going on in the battle, and he informed them of the death of the three commanders. "Then," he said, "a sword of Allah took hold of the banner and saved the day." Thus, it was that our hero Khalid ibn Al-Waleed was given the title of Sayf-ul-Ilah. 'The Sword of Allah.'

Upon the death of Prophet Muhammad (peace and blessings of Allāh be upon him) Abu Bakr (may Allāh be pleased with him) was elected successor to the Prophet. The first crisis that met the new Caliph was that of mass apostasy and the apostates in the Peninsula. It is true that many people did not reject the Faith, but they only refused to pay Zakat. To Abu Bakr (may Allāh be pleased with him) that was the same as rejecting the Faith because paying Zakat is one of the five pillars of Islam. There also appeared imposters who claimed prophet hood like Musaylimah. The crisis was a great one indeed, and the Muslim community was in the danger of annihilation, without a swift and decisive action on the part of the Caliph. So Abu Bakr (may Allāh be pleased with him) formed an army which he wanted to lead himself, were it not for the insistence of the leaders of the community that he stayed at the capital, Madinah. He divided the army into eleven divisions with a commander for each. One of



those divisions was put under the command of our hero Khalid ibn Al-Waleed, who won all the battles entered by his army. But the most dangerous to be met with was that in which the Muslims had to fight Musaylimah the Imposter and the Liar, who formed the largest army of apostates. The Caliph chose Khalid for the assignment of fighting Musaylimah. In the beginning, a large number of the Muslims were killed. Seeing that, Khalid went up to the top of a nearby hill and studied the situation to discover the weak spots of the enemy. He then re-organized his army.

24.04.2018 20:45:00, Generation Awlaki: Part 3

حَمْدُ اللَّهِ الرَّحْمَنُ الرَّحِيمُ

The battle raged furiously and Musaylimah was killed. With that Khalid finished off the danger of apostasy and apostates in the Arabian Peninsula.

But this was only the beginning of the many tasks which Abu Bakr (may Allāh be pleased with him) assigned to our hero and which he successfully carried out. For, from experience and with his foresight, Abu Bakr (may Allāh be pleased with him) knew that the two hostile empires on the borders of the Peninsula had to be confronted and tamed. There was no better man for the job than our hero. Abu Bakr (may Allāh be pleased with him) gave orders to Khalid ibn Al-Waleed to proceed to Iraq (which was then a part of the Persian Empire), which he liberated for its people who were subjugated by the Persians. To the Roman Empire Abu Bakr (may Allāh be pleased with him) sent armies under the command of distinguished companions of the Prophet (peace and blessings of Allāh be upon him) such as Abu 'Obaidahh ibn Al-Jarrah and 'Amr ibn Al-'As. But the Roman Empire prepared a huge army whose news was sent to Abu Bakr (may Allāh be pleased with him).

His answer was that Khalid ibn Al-Waleed, who was ordered to go to Syria to take charge. However, with his intelligence and experience, Khalid realized that the former commanders might not be happy with that decision of the Caliph. So he suggested that he, along with others, take command by rotation. After a careful analysis of the situation and a study of his enemy, Khalid laid down a very careful strategy. Since the Muslim army was outnumbered and the Romans were better equipped and experienced (there were also many new

converts from the region” Khalid was afraid that a couple of soldiers might try fleeing, which would have a devastating effect on the morals of his army. To avoid such a situation Khalid ordered that Muslim women be armed too and wait in the rear. They were given orders to kill anyone who might attempt to flee from the battle, something which is considered treachery and a major sin in Islam. The battle was a very fierce one, but with their unlimited faith and conviction and with their thirst for martyrdom the Muslims fought fearlessly, to the extent that with a band of only 100 fighters Khalid faced a whole division of many thousand Roman soldiers.

The genius of Khalid fascinated many Roman commanders, which led one of them at a lull of the fight to call out for Khalid. When he met him he asked, “Khalid. tell me the truth. Is it true that the Almighty has sent down a sword from Heaven to His Prophet, and he gave to you, and that no one can stand it?” Khalid could have used the occasion to frighten his enemy, but instead he told the truth and said, “No.” Then he explained how he came to be called the Sword of God. The Roman commander asked, “What are your preaching?” Khalid replied, “We preach the worship of one God.” the Roman asked, “Will a convert today have the same reward from Allah like you?” to which Khalid answered, “Yes, and More.” “How come” inquired the Roman. “when in fact you joined the faith before him?” Khalid answered, “We lived in the life-time of Muhammad (sa/la-Uaahu ‘a/ayhi we-settemi, and we saw his signs and miracles. It was very easy for someone like that to accept Islam and believe in its Messenger. As for you, you have not seen or heard the Prophet, but you believe in him in absentia. So your reward with Allah should be greater if you are sincere.” The Roman commander went next to Khalid ”

and asked him to teach him Islam. He joined the faith and fought along the Muslim army only to die as a martyr In the Cause of Allah.

The heroic nature of Khalid is revealed in another manner in this famous battle of Yarmouk. For in the midst of that critical battle Khalid received a letter in which he was informed of the death of Abu Bakr (may Allāh be pleased with him) and the instructions of the new Caliph that he make Abu Obaidahhin charge. To Avoid any possible confusion in the army, Khalid kept the matter in secrecy until victory was achieved. He then went to Abu Obaidahh to put himself under his com

24.04.2018 20:45:00, Generation Awlaki: mand.

24.04.2018 20:45:00, Generation Awlaki: To Khalid it made no difference whether he was in command or a soldier as long as he was fighting for the sake of Almighty Allah

24.04.2018 20:45:00, Generation Awlaki: 3rd and last part :)

24.04.2018 20:45:00, Generation Awlaki: ﷺ Narrated 'Anas:

A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet (ﷺ) ordered that his head be crushed between two stones.

Sahih al-Bukhari, Khusoomaat: Book 44, Hadith 4

24.04.2018 20:45:00, Generation Awlaki: ▲ ▲ ▲

Lessons learned

- (1) Majority of the Ummah are jaahil.
- (2) Majority of the Kuffaar are jaahil.
- (3) Too many apologetic Muslims nowadays.
- (4) Too many people of knowledge who either
  - (a) Fear to speak the haqq or
  - (b) Are not really people of 'knowledge'.
- (5) Too many Muslims who fear the Kuffaar more than they fear Allah.
- (6) Always remember, just as in the time of Imam Ahmad Ibn Hanbal, only a few among the scholars stand up and speak the haqq when it goes against their governments. Even great giants can become weak, fearing to say the haqq when put to trial. And no one alive today is even close to the scholars who never spoke the haqq at the time of Imam Ahmad (regarding the creation of the Quraan). So if the MAJORITY of the great giants of Islam from our Salaf at

the time of Imam Ahmad never spoke the haqq, then know that our times are much worse.

▼ ▼ ▼

▲ ▲ ▲

So people said today!

We support Dawlah because Scholars support it.

We didn't support Dawlah because scholars didn't support it.

You think if Scholars support Dawlah that means Dawlah is upon Haqq,

If not that means Dawlah is Upon falsehood?

The question is are we following the Scholars or Qura'an and Sunnah?

If all the scholars or majority of scholars support Dawlah that is not the evidence of the truthfulness of Dawlah, and if all scholars or majority of scholars rejected Dawlah that is not the evidence of falsehood of Dawlah.

Indeed Scholars(Ulama) are the Leaders of this ummah, inheritance of the Messengers(peace be upon him).

But we respect and follow the views of Scholars if they are according to Quran and Sunnah with the understanding of Salaf.

Remember Prophet saw said:

"There is something more I fear for my Ummah than the Dajjal"

"MISGUIDED AND ASTRAY SCHOLARS"[Musnad Ahmad].

That is why in the time of Imam Ahmad bin Hanbal the top 70 ulama's issued fatwa against Imam Ahmad (regarding the matter of Creation of Quraan) those Scholars who had depths of knowledge but issued a satanic fatwa according to view of taghoot. That time only one scholar steadfast upon haqq.

Finally victory will be on the side of people of Al-Haqq if all the people of Haqq lost their lives like "Ashaab Al ukhdood"(the people of Trunch) but Allah said in Quraan they are Successful/Victorious.

Today we support Dawlah because Dawlah is stand upon Quraan and sunnah no matter how many scholars have support or oppose it.wallahi we can show you the list of hundreds of scholars and students of knowledge who support Dawlah, inside and outside the Islamic State.

But these things are not avidence for you and me.First we must know the importance of Aqeedah Tawheed and its meaning.

"Verily it is Aqeedah and firmness in principles, what builds men and plants courage in them and makes them loyal to their principles".

when we recognise the Tawheed and understand the reality of Eman and kufr, we will recognise the people who is upon haqq.

Like Ali radiAllahu Anhu said:

"Know the truth, the people of the truth will be recognized".

Haqq is not limited to the perticular person or group.

"Surely the greatest means that leads to unity is achieving Tawhid.if people realized the value of the Fundamentals they would unite upon them and have mercy towards one another, but if they don't realized its value they would foght over trivial matters.

May Allah steadfast us upon the Right Aqeedah and Manhaj.

24.04.2018 20:45:00, Generation Awlaki: [[Photo]]

24.04.2018 20:45:00, Generation Awlaki: See below pic

24.04.2018 20:45:00, Generation Awlaki: Rather above 😊sorry

24.04.2018 20:45:00, Generation Awlaki: [[Photo]]Proud Terrorists 🇵🇸

24.04.2018 20:45:00, Generation Awlaki: [[Document, size 3'619'107 bytes]]

24.04.2018 20:45:00, Generation Awlaki: i got requests on Instagram to upload this nasheed on T.G,so here it is😊😊,don't forget to show your support by promoting my telegram channel,

24.04.2018 20:45:00, Generation Awlaki: اِذَا حَيَّيْنَا َ أَمْوَاتُ اللَّهِ سَبِيلٍ فِي يُقْتَلُ لِمَنْ تَقُولُوا وَلَا تَسْعُرُونَ لَا وَلَكِنْ

(Sahih International)

And do not say about those who are killed in the way of Allah, "They are dead."  
Rather, they are alive, but you perceive [it] not.

-Sura Al-Baqarah, Ayah 154

24.04.2018 20:45:00, Generation Awlaki: [[Photo]]

24.04.2018 20:45:00, Generation Awlaki: وَغَلَقَتْ نَفْسِهِ عَنْ بَيْتِهَا فِي هُوَ الَّتِي وَرَاوَدَتْهُ: الظَّالِمُونَ يَفْلِحُ لَا إِنَّهُ ۖ أَيُّمَنُوا أَحْسَنَ رَبِّي إِنَّهُ ۖ اللَّهُ مَعَادُ قَالَ ۖ لَكَ هَيْبَتٌ وَقَالَتْ الْأَبْوَابُ

And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah . Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

-Sura Yusuf, Ayah 23

24.04.2018 20:45:00, Generation Awlaki: [[Video, size 91'550'908 bytes]]

24.04.2018 20:45:01, Generation Awlaki: "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him." It was said to him: "O Messenger of Allah, does hating to meet Allah mean hating to meet death? For all of us hate death." He said: "No. Rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allah, he loves to meet Allah and Allah loves to meet him; and if he is given the tidings of the punishment of Allah, he hates to meet Allah and Allah hates to meet him."

بْنِ سَعْدٍ نَعَّ، أَوْفَى بْنِ زُرَّارَةَ عَنْ، قَتَادَةَ عَنْ، سَعِيدٍ عَنْ، الْأَعْلَى عَبْدُ حَدَّثَنَا، سَلَمَةُ أَبُو خَلْفٍ بْنُ يَحْيَى حَدَّثَنَا لِقَاءَهُ اللَّهُ أَحَبَّ اللَّهُ لِقَاءَهُ أَحَبَّ مَنْ " : قَالَ - و س ل م ع ل ي ه - اللَّهُ صَلَّى - اللَّهُ رَسُولَ أَنْ، عَائِشَةَ عَنْ، هِشَامٍ يَكْرَهُ فَعَلْنَا وَتِ الْمَلِ لِقَاءِ كَرَاهِيَةِ فِي اللَّهِ لِقَاءِ كَرَاهِيَةِ اللَّهِ رَسُولَ يَا : لَهُ فَقِيلَ . " لِقَاءَهُ اللَّهُ كَرَهُ اللَّهُ لِقَاءَهُ كَرَهُ وَمَنْ بُشِّرَ أَوْ إِذْ لِقَاءَهُ اللَّهُ فَأَحَبَّ اللَّهُ لِقَاءَهُ أَحَبَّ وَمَغْفِرَتِهِ اللَّهِ بِرَحْمَةٍ بُشِّرَ إِذَا مَوْتِهِ عِنْدَ ذَلِكَ إِنَّمَا لَا " : قَالَ الْمَوْتُ . " لِقَاءَهُ اللَّهُ وَكَرَهُ اللَّهُ لِقَاءَهُ كَرَهُ اللَّهُ بَعْدَابِ .

Grade: Sahih (Darussalam)

English reference : Vol. 5, Book 37, Hadith 4264 Arabic reference : Book 37, Hadith 4405

24.04.2018 20:45:01, Generation Awlaki: The.last.hope continues to expose lies told to you by Christians,i m going to expose one of thr famous lie "jesus died on cross"

And not by Quran and hadith but by Thr own book🙈🙈🙈 here i go

24.04.2018 20:45:01, Generation Awlaki: ◀ Matthew 12:38 ▶

New International Version

Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a sign from you."

◀ Matthew 12:39 ▶

New International Version

He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah.

◀ Matthew 12:40 ▶

New International Version

For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

24.04.2018 20:45:01, Generation Awlaki: Clearly proves from thr own book even if was put on cross (which he wasn't) thn he should had been alive for 3 days and 3 nights but why do Christians say that he died on cross? Doesn't it contradict with thr own books

24.04.2018 20:45:01, Generation Awlaki: If someones knows name of this nasheed kindly DM me on instagram ..The.last.hope\_\_

24.04.2018 20:45:01, Generation Awlaki: [[Document, size 697'681 bytes]]

24.04.2018 20:45:01, Generation Awlaki: [[Photo]]

24.04.2018 20:45:01, Generation Awlaki: ◀ Revelation 22:9 ▶

(Click for Chapter)

New International Version

But he said to me, "Don't do that! I am a fellow servant with you and with your fellow prophets and with all who keep the words of this scroll. Worship God!"

New Living Translation

But he said, "No, don't worship me. I am a servant of God, just like you and your brothers the prophets, as well as all who obey what is written in this book. Worship only God!"

24.04.2018 20:45:01, Generation Awlaki: Bible on worship God (Allah swt)

24.04.2018 20:45:01, Generation Awlaki: Conservative Christians love to rail against the many verses in the Quran that command Muslims to kill non-Muslims(only in war) but they also ignore the verses in the Bible commanding the same thing and things that are every bit as barbaric.

How about Deuteronomy 17:

Deuteronomy 17



If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant; 17:3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 17:4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel; 17:5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

Or Deuteronomy 13:

6 If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, "Let us go and worship other gods" (gods that neither you nor your ancestors have known, 7 gods of the peoples around you, whether near or far, from one end of the land to the other), 8 do not yield to them or listen to them. Show them no pity. Do not spare them or shield them. 9 You must certainly put them to death. Your hand must be the first in putting them to death, and then the hands of all the people. 10 Stone them to death, because they tried to turn you away from the Lord your God, who brought you out of Egypt, out of the land of slavery. 11 Then all Israel will hear and be afraid, and no one among you will do such an evil thing again.

12 If you hear it said about one of the towns the Lord your God is giving you to live in 13 that troublemakers have arisen among you and have led the people of their town astray, saying, "Let us go and worship other gods" (gods you have not known), 14 then you must inquire, probe and investigate it thoroughly. And if it is true and it has been proved that this detestable thing has been done among you, 15 you must certainly put to the sword all who live in that town. You must destroy it completely, both its people and its livestock. 16 You are to gather all the plunder of the town into the middle of the public square and completely burn the town and all its plunder as a whole burnt offering to the Lord your God. That town is to remain a ruin forever, never to be rebuilt.

Or Numbers 31, where God commands the Israelites to attack Midian and kill all the men, all the married women and all the male children but to keep the virgin females as the spoils of war and distribute them among the soldiers. The reason offered for that barbarism? Two Midianite women had allegedly "tempted" two Israelite men to worship other gods.

24.04.2018 20:45:01, Generation Awlaki: Narrated by Umar bin Al-Khattab:

People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

اللَّهُ عَبْدٌ نَأَى، عَوْفُ بْنُ الرَّحْمَنِ عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنِي قَالَ، الزُّهْرِيُّ عَنْ، شُعَيْبٍ أَخْبَرَنَا، نَافِعُ بْنُ الْحَكَمِ حَدَّثَنَا عَهْدٌ فِي الْوَحْيِ يُؤْخَذُونَ كَانُوا أَنْاسًا إِنْ يَقُولُ - عَنْهُ - اللَّهُ رَضِيَ - الْخَطَّابِ بْنُ عُمَرَ سَمِعْتُ قَالَ، عُثْبَةُ بْنُ أَغْمَالِكُمْ مِنْ لَنَا ظَهَرَ بِمَا الْآنَ نَأْخُذُكُمْ وَإِنَّمَا، انْقَطَعَ قَدِ الْوَحْيِ وَإِنْ وَ سَدَلَم، عَلَيْهِ - اللَّهُ صَلَّى اللَّهُ رَسُولٍ لَنَا أَظْهَرَ نَوْمًا، سَرِيرَتِهِ فِي يُحَاسِبُهُ اللَّهُ، يُؤْخَذُ سَرِيرَتِهِ مِنْ إِلَيْنَا وَلَيْسَ، وَقَرَّبْنَا أَمْنًا خَيْرًا لَنَا أَظْهَرَ فَمَنْ حَسَنَةً سَرِيرَتَهُ إِنْ قَالَ وَإِنْ، نُصَدِّقُهُ وَلَمْ نَأْمَنْهُ لَمْ سُوءًا

: Sahih al-Bukhari 2641In-book reference : Book 52, Hadith 5USC-MSA web (English) reference : Vol. 3, Book 48, Hadith 809

24.04.2018 20:45:01, Generation Awlaki: Samuel 12:11 ►

New International Version

"This is what the LORD says: 'Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight.

24.04.2018 20:45:01, Generation Awlaki: "HOLY BIBLE" 😊

24.04.2018 20:45:01, Generation Awlaki: ◀ Malachi 2:3 ►

New International Version

"Because of you I will rebuke your descendants; I will smear on your faces the dung from your festival sacrifices, and you will be carried off with it.

◀ Isaiah 20:2 ▶

New International Version

at that time the LORD spoke through Isaiah son of Amoz. He said to him, "Take off the sackcloth from your body and the sandals from your feet." And he did so, going around stripped and barefoot.

◀ Proverbs 31 ▶

New American Standard Bible

It is not for kings, O Lemuel,  
It is not for kings to drink wine,  
Or for rulers to desire strong drink,

For they will drink and forget what is decreed,  
And pervert the rights of all the afflicted.

Give strong drink to him who is perishing,  
And wine to him whose life is bitter.

Let him drink and forget his poverty  
And remember his trouble no more.

24.04.2018 20:45:01, Generation Awlaki: Lol😁😁"holy bible"

24.04.2018 20:45:01, Generation Awlaki:  
[[Webpage]]<https://youtu.be/bFCiVavG6D8>

24.04.2018 20:45:01, Generation Awlaki: Humble request to you all,I don't upload counter Christianity stuff because i love it but i upload it to make ummah aware about how a religion who claims to be "Religion of God" i.e Christianity is not real religion of god and is nothing more thn fabrications,and lies ! Only religion of God is Islam!🔥and only a few choose to be muslim because they want to be muslim,We have Ummah who is busy in dating,playing,eating and sleeping,They least bother about studying why Islam is correct,for them islam is like "hereditary" and these are people who spread lies about Islam,I don't want to take much of your time but kindly Save such posts in your phone memo's so that when you have an easy access to it when facing a Christian 😊,Dear brothers and sisters,Invite them (non muslims)to islam only when u know these things

- 1)Quran
- 2)Authentic hadith
- 3)tafseer
- 4)polite behaviour(When debating)
- 5)Information regarding thr own books!😊

You can also DM me on the.last.hope\_\_(On instagram)Whenever you have A question,I'll try to answer myself or will send you a video link or will refer you to someone,And last but not the least Become a Muslim by choice,listen stories of reverts,Don't act a fool and i repeat DON'T MESS WITHOUT INFORMATION

24.04.2018 20:45:01, Generation Awlaki: Corrections

- 1)so that you have an easy access \* not when you have\*😁😁

2)When u know and have these things

:) Allah hu akbar

24.04.2018 20:45:01, Generation Awlaki: [[Photo]]

24.04.2018 20:45:01, Generation Awlaki: Asalam aleikum warahmatullah wabarakatuh plz share n join our back up channel Generation Awlaki:  
[https://t.me/joinchat/AAAAAELpVNG\\_E0cuFlvPXg](https://t.me/joinchat/AAAAAELpVNG_E0cuFlvPXg) jazakumullah khyran

24.04.2018 20:45:02, Generation Awlaki: Praise be to Allaah.

1. Visits to graves fall into two categories:

(i) visits which are prescribed in Islam and are required for the purpose of making du'aa' for the dead, praying for mercy for them, remembering death and preparing oneself for the Hereafter. The Prophet (peace and blessings of Allaah be upon him) said: "Visit the graves, for they remind you of the Hereafter." (Narrated by Muslim, 976).

The Prophet (peace and blessings of Allaah be upon him) used to visit graves, as did his Companions, may Allaah be pleased with them.

It was reported that 'Aa'ishah said that when it was her night for the Messenger of Allaah (peace and blessings of Allaah be upon him) to stay with her, he would go out during the latter part of the night to (the cemetery of) al-Baqee' and say, "Peace be upon you, dwellings of the believing people. There has come to you that which you were promised, ..., and if Allaah wills we will follow you soon. O Allaah, forgive the people of Baqee' al-Gharqad." (Narrated by Muslim, 974).

(ii) the second type is bid'ah (innovation), which is visiting graves for the purpose of calling upon their occupants, seeking their help, offering sacrifices to them and making vows to them. This is forbidden and is a major form of Shirk (shirk akbar). Connected to this is the practice of visiting graves to offer du'aa', perform salaah and read Qur'aan there. This is all bid'ah and is not prescribed in Islam.

2. With regard to praying (performing salaah) at a grave. If what is meant is Salaat al-janaazah (the funeral prayer), this is permissible and is not forbidden. But if what is meant is to perform fard or naafil prayers, this is forbidden and is haraam.

The evidence for the permissibility of praying Salaat al-Janaazah in the graveyard:

It was reported from Abu Hurayrah that a black man or a black woman who used to clean the mosque died. The Prophet (peace and blessings of Allaah be upon him) asked about him and they said, "He died." He said, "Why did you not tell me? Show me his grave." Or he said, "her grave." So he went to the grave and prayed for her. (Narrated by al-Bukhaari, 446; Muslim, 956).

The evidence that it is not permissible to offer any salaah other than janaazah in the graveyard:

(a) 'Aa'ishah and 'Abd-Allaah ibn 'Abbaas said: "When (death) approached the Messenger of Allaah (peace and blessings of Allaah be upon him), he started to cover his face with a cloak of his. When he became distressed he lifted it from his face and said, "May Allaah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship." [The narrator said:] he was warning against doing what they did." (Narrated by al-Bukhaari, 425; Muslim, 531).

(b) Abu Marthad al-Ghanawi said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Do not sit on graves and do not pray facing them." (Narrated by Muslim, 972).

3. With regard to the 'Urs which is held every year: if this involves some kinds of acts of worship, or if the people who attend think that this will bring them closer to Allaah, or if it involves acts of disobedience and sin, then it is not permissible to attend it or take part in it. Even if it is free of all these matters, you should still not attend it, because adopting an occasion as an "Eid" or festival (a regular annual event) other than the Eids prescribed in Islam is bid'ah

(reprehensible innovation) and is forbidden. The belief of those present, that the soul of the "wali" attends this 'Urs is an innovated and forbidden belief, because in the future this may be taken as being a part of the religion, and it will lead people astray. So this event must be denounced and people must be warned against it, and you should not attend it. And Allaah is the guide to the straight path.

4. With regard to asking a righteous person to make du'aa' for you when he is still alive - this is permissible, because there is the hope that his du'aa' may be answered because of his righteousness. The evidence for this is:

(a) It was reported from 'Uthmaan ibn Haneef (may Alla

24.04.2018 20:45:02, Generation Awlaki: ah be pleased with him) that a blind man came to the Prophet (peace and blessings of Allaah be upon him) and said: "Pray to Allaah to heal me." He said, "If you wish, I will pray for you, and if you wish, I will delay that, and that will be better." (According to another report: "If you wish, be patient - that will be better for you.") He said, "Pray for me." So he commanded him to do wudoo' and to do it well, and to pray two rak'ahs..."

(Narrated by Ahmad, 4/138; al-Tirmidhi, 5/569; Ibn Maajah, 1/441; it is a saheeh hadeeth).

(b) It was reported that Anas said: whilst the Prophet (peace and blessings of Allaah be upon him) was giving the khutbah (sermon) on Friday, a man stood up and said, "O Messenger of Allaah, the horses have died and the sheep have died. Pray to Allaah to give us rain." So he spread his hands and prayed (made du'aa'). (Narrated by al-Bukhaari, 890; Muslim, 897).

5. If a wali or Prophet dies, it is not correct, according to sharee'ah, to ask him to make du'aa' for you, because he has been cut off from this world. This is a kind of shirk which is not committed by any of the righteous people of this Ummah, the Sahaabah and those who follow them.

Allaah says (interpretation of the meaning):

"And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day

of Resurrection), they (false deities) will become their enemies and will deny their worshipping"

[al-Ahqaaf 46:5-6]

Shaykh Al-Islam (Ibn Taymiyah - may Allaah have mercy on him) said: To explain further: if what the person wants is something that none is able to do except Allaah - such as asking for healing from sickness, for people or animals, or for his debts to be paid off in some manner that he does not specify, or for his family to be safe and sound, or to be protected from calamity in this world or the next, or for help against his enemy, or for his heart to be guided, or for his sins to be forgiven, or for him to be admitted to Paradise or saved from Hell, or for help to learn knowledge and the Qur'aan, or for his heart to be reformed, his attitude to be made good, his soul to be purified and so on - all of these are things which it is not permissible to seek from anyone other than Allaah. It is not permissible to say to an angel or a Prophet or a shaykh, whether he is alive or dead, "forgive my sin" or "help me against my enemy" or "heal my sick loved one" or "protect my family or my livestock" and the like.

Whoever asks any created being - no matter who he is - for any of these things, is a mushrik who associates others with his Lord. He is like the mushrikeen who worship angels, Prophets and statues which they have created in their image, and his prayer is like the prayers of the Christians to the Messiah and his mother. Allaah says (interpretation of the meaning):

"And (remember) when Allaah will say (on the Day of Resurrection): "O 'Eesaa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allaah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say)." [al-Maa'idah 5:116]

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Tawraat (Torah) and the Injeel (Gospel)] to worship none but One Ilaah (God - Allaah) Laa ilaaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." [al-Tawbah 9:31]

(Majmoo' al-Fataawaa, 27/ 67, 68).



And he [Ibn Taymiyah] said:

Whoever comes to the grave of a Prophet or a righteous man, or what he believes to be the grave of a Prophet or a righteous man although it is not, and asks him

24.04.2018 20:45:02, Generation Awlaki: for something and seeks his help, one of the three following scenarios applies:

(i) he is asking him for something that he needs, such as to cure his sick animals or to pay off his debt or to take revenge on his enemy or to protect him, his family and his livestock, and other things which no one can do except Allaah. This is obvious shirk and he must be told to repent. If he repents, all well and good, otherwise he must be executed.

If he says, I am asking him because he is closer to Allaah, so that he can intercede for me with regard to these matters, because I am seeking Allaah's help through his virtue, just as people seek the ruler's help through those who are close to him - this is also like the actions of the mushrikeen and Christians, who claim that they take their priests and monks as intercessors and ask them to intercede for them with their requests. Allaah tells us that the mushrikeen say:

" 'We worship them only that they may bring us near to Allaah.'" [al-Zumar 39:3 - interpretation of the meaning].

And Allaah says (interpretation of the meaning):

"Have they taken (others) as intercessors besides Allaah? Say: "Even if they have power over nothing whatever and have no intelligence?" Say: "To Allaah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." [al-Zumar 39:43-44]

"You (mankind) have none, besides Him, as a Wali (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?" [al-Sajdah 32:4]

"Who is he that can intercede with Him except with His Permission?" [al-Baqarah 2:255].

The difference between Him and His creation is clear: people usually ask some of their leading figures who are in positions of honour to intercede for them with their leaders, so that intercessor asks the leader and he meets the person's request because he hopes to gain something thereby, or because he is afraid of him, or because he is too shy to refuse, or because he is being friendly towards him, etc. But no one intercedes with Allaah, may He be glorified, until He gives permission to the intercessor. He only does what He wills, and the intercession of the intercessor is only made by His permission. The entire matter rests with Him... The idea of many misguided people, that this person is closer to Allaah than I am, and I am far away from Allaah and cannot call upon Him except through this mediation etc., all of these ideas are ideas of shirk. Allaah says (interpretation of the meaning):

"And when My slaves ask you (O Muhammad ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)" [al-Baqarah 2:186]

In al-Saheeh it was reported that when they were on a journey, they were saying Takbeer ("Allaahu akbar") in loud voices, and the Prophet (peace and blessings of Allaah be upon him) said:

"O people, take it easy! You are not calling upon One Who is deaf or absent; you are calling upon One Who is All-Hearing and Ever Near. The One upon Whom you are calling is closer to any one of you than the neck of his camel."

Allaah has commanded all people to pray to Him and call on Him, and He has commanded them all to say (interpretation of the meaning):

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [al-Faatihah 1:5].

And He has told us that the Mushrikeen say:

" 'We worship them only that they may bring us near to Allaah.'" [al-Zumar 39:3 - interpretation of the meaning].

Moreover, it may be said to this mushrik: if you call upon this person, that means you think that he knows more about your situation, is more able to grant you what you ask for and is more merciful towards you. This is ignorance, misguidance and kufr. If you know that Allaah has more knowledge and is more able and more merciful, then why do you fail to ask Him, and instead turn to others? Have you not heard what al-Bukhaari and others narrated from Jaabir (may Allaah be pleased with him), who said: the Messe

24.04.2018 20:45:02, Generation Awlaki: nger of Allaah (peace and blessings of Allaah be upon him) used to teach us to pray Istikhaarah (du'aa' seeking guidance from Allaah) in all our affairs, just as he taught us the Surahs of the Qur'aan.

Even if you know that this person is closer to Allaah than you and of a higher status than you, this may be true, but what you are implying is wrong. Even if he is indeed closer to Allaah and of a higher status, that only means that Allaah will reward him and give him more than you. It does not mean that if you call on him, Allaah will answer your prayer more than He would do if you called upon Him yourself. If you are deserving of being punished and of having your supplication rejected, for example, because your du'aa' is offered in an improper manner, then no Prophet or righteous person will help you to do something that Allaah dislikes and is angry with. Even if that is not the case, then you should ask from Allaah because Allaah is more merciful.

(Majmoo' al-Fataawaa, 27/72-75)

We advise our brother to learn more about this matter by referring to the books mentioned above.

And Allaah knows best.

24.04.2018 20:45:02, Generation Awlaki: Prophet Muhammad (pbuh) in Hindu Scriptures

by Dr. Zakir Naik

Muhammad (pbuh) prophesised in Bhavishya Purana

According to Bhavishya Purana in the Prati Sarag Parv III Khand 3 Adhay 3 Shloka 5 to 8.

"A malecha (belonging to a foreign country and speaking a foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a bath in the Panchgavya and the Ganga water (i.e. purifying him of all sins) offered him the present of his sincere devotion and showing him all reverence said, "I make obeisance to thee. O ye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malecha opponents."

The Prophecy clearly states:

The name of the Prophet as Mohammad.

He will belong to Arabia. The Sanskrit word Marusthal means a sandy track of land or a desert.

Special mention is made of the companions of the Prophet, i.e. the Sahabas. No other Prophet had as many companions as Prophet Muhammad (pbuh).

He is referred as the pride of mankind (Parbatis nath). The Glorious Qur'an reconfirms this

"And thou (standest) on an exalted standard of character"

[Al-Qur'an 68:4]

"Ye have indeed in the Messenger of Allah, a beautiful pattern (of conduct)".

[Al-Qur'an 33:21]

He will kill the devil, i.e. abolish idol worship and all sorts of vices.

The Prophet will be given protection against his enemy.

Some people may argue that 'Raja' Bhoj mentioned in the prophecy lived in the 11th century C.E. 500 years after the advent of Prophet Muhammad (pbuh) and was the descendant in the 10th generation of Raja Shalivahan. These people fail to realise that there was not only one Raja of the name Bhoj. The Egyptian Monarchs were called as Pharaoh and the Roman Kings were known as Caesar, similarly the Indian Rajas were given the title of Bhoj. There were several Raja Bhoj who came before the one in 11th Century C.E.

The Prophet did not physically take a bath in the Panchgavya and the water of Ganges. Since the water of Ganges is considered holy, taking bath in the Ganges is an idiom, which means washing away sins or immunity from all sorts of sins. Here the prophecy implies that Prophet Muhammad (pbuh) was sinless, i.e. Maasoom.

According to Bhavishya Purana in the Pratisarag Parv III Khand 3 Adhay 3 Shloka 10 to 27 Maharishi Vyas has prophesised:

"The Malecha have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in the country. Before also there appeared a misguided fiend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance, the well-known Muhammad (pbuh), is busy in bringing the Pishachas to the right path. O Raja, You need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of Pishacha said to Raja Bhoj, "O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of Ishwar Parmatma, I shall enforce the strong creed of the meat eaters. My followers will be men circumcised, without a tail (on his head), keeping beard, creating a revolution announcing the Aadhaan (the Muslim call for prayer) and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as Musalmaans. I shall be the originator of this religion of the meat-eating nations."

The Prophecy states that:

The evil doers have corrupted the Arab land.

Arya Dharma is not found in that land.

The Indian Raja need not go the Arab land since his purification will take place

24.04.2018 20:45:02, Generation Awlaki: UPANISHADS:

The Upanishads are considered sacred scriptures by the Hindus.

The following verses from the Upanishads refer to the Concept of God:

"Ekam evadvitiam"

"He is One only without a second."

[Chandogya Upanishad 6:2:1]<sup>1</sup>

"Na casya kascij janita na cadhipah."

"Of Him there are neither parents nor lord."

[Svetasvatara Upanishad 6:9]<sup>2</sup>

"Na tasya pratima asti"

"There is no likeness of Him."

[Svetasvatara Upanishad 4:19]<sup>3</sup>

The following verses from the Upanishad allude to the inability of man to imagine God in a particular form:

"Na samdrse tisthati rupam asya, na caksusa pasyati kas canainam."

"His form is not to be seen; no one sees Him with the eye."

[Svetasvatara Upanishad 4:20]<sup>4</sup>

<sup>1</sup>[The Principal Upanishad by S. Radhakrishnan page 447 and 448]

[Sacred Books of the East, volume 1 'The Upanishads part I' page 93]

2[The Principal Upanishad by S. Radhakrishnan page 745]

[Sacred Books of the East, volume 15, 'The Upanishads part II' page 263.]

3[The Principal Upanishad by S. Radhakrishnan page 736 & 737]

[Sacred Books of the East, volume 15, 'The Upanishads part II' page no 253]

4[The Principal Upanishad by S. Radhakrishnan page 737]

[Sacred Books of the East, volume 15, 'The Upanishads part II' page no 253]

24.04.2018 20:45:02, Generation Awlaki: Part 2

24.04.2018 20:45:03, Generation Awlaki: THE VEDAS

Vedas are considered the most sacred of all the Hindu scriptures. There are four principal Vedas: Rigveda, Yajurveda, Samveda and Atharvaveda.

Yajurveda

The following verses from the Yajurveda echo a similar concept of God:

"na tasya pratima asti

"There is no image of Him."

[Yajurveda 32:3]5

"shudhama poapvidham"

"He is bodyless and pure."

[Yajurveda 40:8]6

"Andhatama pravishanti ye asambhuti mupaste"

"They enter darkness, those who worship the natural elements" (Air, Water, Fire, etc.). "They sink deeper in darkness, those who worship sambhuti."

[Yajurveda 40:9]7

Sambhuti means created things, for example table, chair, idol, etc.

The Yajurveda contains the following prayer:

"Lead us to the good path and remove the sin that makes us stray and wander."

[Yajurveda 40:16]8

5[Yajurveda by Devi Chand M.A. page 377]

6[Yajurveda Samhita by Ralph T. H. Giffith page 538]

7[Yajurveda Samhita by Ralph T. H. Giffith page 538]

8[Yajurveda Samhita by Ralph T. H. Griffith page 541]

Atharvaveda

The Atharvaveda praises God in Book 20, hymn 58 and verse 3:



"Dev maha osi"

"God is verily great"

[Atharvaveda 20:58:3]9

## Rigveda

The oldest of all the vedas is Rigveda. It is also the one considered most sacred by the Hindus. The Rigveda states in Book 1, hymn 164 and verse 46:

"Sages (learned Priests) call one God by many names."

[Rigveda 1:164:46]

The Rigveda gives several different attributes to Almighty God. Many of these are mentioned in Rigveda Book 2 hymn 1.

Among the various attributes of God, one of the beautiful attributes mentioned in the Rigveda Book II hymn 1 verse 3, is Brahma. Brahma means 'The Creator'. Translated into Arabic it means Khaaliq. Muslims can have no objection if Almighty God is referred to as Khaaliq or 'Creator' or Brahma. However if it is said that Brahma is Almighty God who has four heads with each head having a crown, Muslims take strong exception to it.

Describing Almighty God in anthropomorphic terms also goes against the following verse of Yajurveda:

"Na tasya Pratima asti"

"There is no image of Him."

[Yajurveda 32:3]

Another beautiful attribute of God mentioned in the Rigveda Book II hymn 1 verse 3 is Vishnu. Vishnu means 'The Sustainer'. Translated into Arabic it means Rabb. Again, Muslims can have no objection if Almighty God is referred to as Rabb or 'Sustainer' or Vishnu. But the popular image of

9[Atharveda Samhita vol 2 William Dwight Whitney page 910]

Vishnu among Hindus, is that of a God who has four arms, with one of the right arms holding the Chakra, i.e. a discus and one of the left arms holding a 'conch shell', or riding a bird or reclining on a snake couch. Muslims can never accept any image of God. As mentioned earlier this also goes against Svetasvatara Upanishad Chapter 4 verse 19.

"Na tasya pratima asti"

"There is no likeness of Him"

The following verse from the Rigveda Book 8, hymn 1, verse 1 refer to the Unity and Glory of the Supreme Being:

"Ma cid anyad vi sansata sakhayo ma rishanyata"

"O friends, do not worship anybody but Him, the Divine One. Praise Him alone."

[Rigveda 8:1:1]10

"Devasya samituk parishtutih"

"Verily, great is the glory of the Divine Creator."

[Rigveda 5:1:81]11

24.04.2018 20:45:03, Generation Awlaki: Last part :) Forward these messages to as many Hindus u know !!!!!

24.04.2018 20:45:03, Generation Awlaki: Praise be to Allaah.

We thank you for your confidence in us and for sending this question to us, and we appreciate your being intrigued by our beliefs and your eagerness to find out the answer. We welcome you as a visitor and reader and learner.

What stood out from your letter is that you are impressed with the religion of Islam. This is a good sign for us and for you. We are happy for our religion to reach people like you who are seeking for the truth. Our Prophet (peace and blessings of Allaah be upon him) told us that this religion would reach all places on this earth. It was narrated that Tameem al-Daari said: "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: 'This matter (i.e., Islam) will certainly reach everywhere that night and day reach, and Allaah will not leave any house or tent [i.e., all dwellings, in towns and in the desert], but Allaah will cause this religion to enter it, and some people will be honoured because of it [by converting] and others will be humiliated because of it [for refusing to embrace it], and they will be ruled by the Muslims, an honour which Allaah will bestow on Islam and a humiliation which He will inflict on kufr (disbelief)."

(Narrated by Ahmad, 16344; classed as saheeh by al-Albaani in al-Silsilah al-Saheehah, 3).

In your case, your admiration for Islam will motivate you to find out what this pure monotheistic religion teaches, and how it is in accordance with sound human nature and common sense. We advise you to avoid completely and preconceptions that may influence you and take your time in reading about the

teachings of the Islamic religion. Perhaps you could read material on this site about Islam, such as questions no. 219, 21613, 20756, 10590.

With regard to your question, “However, I find it difficult to comprehend how a man can be sentenced to death for speaking. I would have thought that we as humans do not have that right to make those decisions, only god can” – what you say is correct, because no-one has the right to condemn another person to death without evidence from the Book of Allaah and the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him).

The ruling of execution because of a word that somebody utters is what the Muslim scholars call al-riddah (apostasy). What is apostasy and what constitutes apostasy? What is the ruling on the apostate (al-murtadd)?

1 – Riddah (apostasy) refers to when a Muslim becomes a disbeliever by saying a clear statement to that effect, or by uttering words which imply that (i.e., which imply kufr or disbelief), or he does something that implies that (i.e., an action which implies kufr or disbelief).

2 – What constitutes apostasy

The matters which constitute apostasy are divided into four categories:

(a) Apostasy in beliefs, such as associating others with Allaah, denying Him, or denying an attribute which is proven to be one of His attributes, or by affirming that Allaah has a son. Whoever believes that is an apostate and a disbeliever.

(b) Apostasy in words, such as insulting Allaah or the Messenger (peace and blessings of Allaah be upon him).

(c) Apostasy in actions, such as throwing the Qur'an into a filthy place, because doing that shows disrespect towards the words of Allaah, so it is a sign that one does not believe. Other such actions include prostrating to an idol or to the sun or moon.

(d) Apostasy by omission, such as not doing any of the rituals of Islam, or turning away from following it altogether.

### 3 – What is the ruling on the apostate?

If a Muslim apostatizes and meets the conditions of apostasy – i.e., he is of sound mind, an adult and does that of his own free will – then his blood may be shed with impunity. He is to be executed by the Muslim ruler or by his deputy – such as the qaadi or judge, and he is not to be washed (after death, in preparation for burial), the funeral prayer is not to be offered for him and he is not to be buried with the Muslims.

The evidence that the apostate is to be executed is the words of the Proph

24.04.2018 20:45:03, Generation Awlaki: het (peace and blessings of Allaah be upon him): "Whoever changes his religion, execute him." (Narrated by al-Bukhaari, 2794). What is meant by religion here is Islam (i.e., whoever changes from Islam to another religion).

The Prophet (peace and blessings of Allaah be upon him) said: "It is not permissible to shed the blood of a Muslim who bears witness that there is no god except Allaah and that I am His Messenger, except in one of three cases: a soul for a soul (i.e., in the case of murder); a married man who commits adultery; and one who leaves his religion and splits from the jamaa'ah (main group of Muslims)." (Narrated by al-Bukhaari, 6878; Muslim, 1676)

See al-Mawsoo'ah al-Fiqhiyyah, 22/180.

Thus it will be clear to you that execution of the apostate is something that is commanded by Allaah, when he commanded us to obey the Messenger (peace and blessings of Allaah be upon him), as He says (interpretation of the meaning):

“O you who believe! Obey Allaah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority”

[al-Nisa’ 4:59]

And the Messenger of Allaah (peace and blessings of Allaah be upon him) has commanded us to execute the apostate as in the hadeeth quoted above: “Whoever changes his religion, execute him.”

It may need some time for you to be convinced about this matter, and for you to think about it. Perhaps you think that if a person follows the truth and enters into it and embraces the one true religion which Allaah has enjoined, then we allow him to leave it quite easily whenever he wants and to utter the words of kufr (disbelief) that put him outside of Islam, so he can reject Allaah, His Messenger, His Books and His religion, and there is no punishment as deterrent, how will that affect him and others who enter the religion?

Do you not see that this would make the one true religion, that everyone should follow, like a shop or store which a person can enter when he wants and leave when he wants, and it may encourage others to forsake the truth.

Moreover, this is not someone who has never known the truth and practiced it and worshipped in accordance with it; rather this is a person who has known the truth, and practiced the religion and done the rituals of worship, so the punishment is no greater than he deserves. Moreover, such strong rulings as this are only applied to such a person whose life is no longer considered to be useful, because he knew the truth and followed the religion, then he left it and forsook it. What soul can be more evil than the soul of such a person?

In conclusion, the answer is that Allaah is the One Who revealed this religion and enjoined it. He is the One Who ruled that the one who enters it and then leaves it is to be executed. This ruling does not come from the Muslims' ideas or suggestions. As this is the case, then we must follow the ruling of Allaah so long as we are content to accept Him as our Lord and God.

May Allaah help us and you to do that which He loves and which pleases Him. We thank you once again.

Peace be upon those who follow true guidance.

24.04.2018 20:45:03, Generation Awlaki: Dealing with murtads

24.04.2018 20:45:03, Generation Awlaki: Are you Following The Crowd?

When Umar bin al-Khattab (عنه الله رضي) was walking in the market, he passed by a man who was supplicating,

القليل من اجعلني الهم

“O Allah, make me from the few! O Allah make me from the few!”

So ‘Umar said to him, “Where did you get this du’a’ (supplication) from?” And the man said, “Allah in His Book says:

الشكور عبادي من قليل و

‘And few of My servants are grateful.’ (Qur’an 34:13)”

So ‘Umar wept and admonished himself, “The people are more knowledgeable than you, O Umar!

O Allah make us from Your ‘few’ servants.”

Sometimes when you advise someone to leave a sin, they respond with “But everybody does it, it’s not just me!”

But if you look for the words “most people” in the Qur’an, you will find that most people -

يَعْلَمُونَ لَا أَكْثَرَهُمْ وَلَا كُنْ

“And however most people do not know” (7:187)

يَشْكُرُونَ لَا أَكْثَرَهُمْ وَلَا كُنْ

- “and most people do not show gratitude” (2:243)

and

يُؤْمِنُونَ لَا إِلَّا نَاسًا أَكْثَرَهُمْ لَا كُنْ

- “and most people do not believe” (11:17).

And if you look for “most of them”, you will find that most of them are

فَاسِقُونَ أَكْثَرَهُمْ وَأَنْ

- “definitely disobedient” (5:59)

يَجْهَلُونَ أَكْثَرَهُمْ لَا كُنْ

- “ignorant” (6:111)

مَعْرِضُونَ فَهَمَّ الْحَقُّ يَعْلَمُونَ لَا أَكْثَرَهُمْ وَلَا

- “turning away” (21:24)

So be of the “few”, whom Allah says about them:

إِلَّا شُكْرًا بَادِي مِنْ قُلُوبِهِمْ

- “And few of My servants are grateful.” (34:13)

قُلُوبُهُمْ إِلَّا مَعَهُ آمَنَ مَا

- “But none had believed with him, except a few.” (11:40)



الآخرين من قبل والاولين من ثلة الذين جنت في

- "In the Gardens of Bliss, A [large] company of the former peoples, And a few of the later peoples." (56:12-14)

Ibn al-Qayyim (رحمه الله) said, "Go on the path of truth and do not feel lonely because there are few who take that path, and beware of the path of falsehood and do not be deceived by the vastness of the perishers."

[Found in Kitab al-Zuhd by Ahmad bin Hanbal (رحمه الله), and also in the Musannaf of Ibn Abi Shaybah.] -

May Allah make us of His few servants that are grateful.

24.04.2018 20:45:03, Generation Awlaki: What are you following?

24.04.2018 20:45:03, Generation Awlaki: Book of Numbers 31 ►

New Living Translation

Conquest of the Midianites

Then the LORD said to Moses, "On behalf of the people of Israel, take revenge on the Midianites for leading them into idolatry. After that, you will die and join your ancestors."

So Moses said to the people, "Choose some men, and arm them to fight the LORD's war of revenge against Midian. From each tribe of Israel, send 1,000 men into battle." So they chose 1,000 men from each tribe of Israel, a total of 12,000 men armed for battle. Then Moses sent them out, 1,000 men from each tribe, and Phinehas son of Eleazar the priest led them into battle. They carried along the holy objects of the sanctuary and the trumpets for sounding the charge. They attacked Midian as the LORD had commanded Moses, and they killed all the men. All five of the Midianite kings—Evi, Rekem, Zur, Hur, and Reba—died in the battle. They also killed Balaam son of Beor with the sword.

Then the Israelite army captured the Midianite women and children and seized their cattle and flocks and all their wealth as plunder. They burned all the towns and villages where the Midianites had lived. After they had gathered the plunder and captives, both people and animals, they brought them all to Moses and Eleazar the priest, and to the whole community of Israel, which was camped on the plains of Moab beside the Jordan River, across from Jericho. Moses, Eleazar the priest, and all the leaders of the community went to meet them outside the camp. But Moses was furious with all the generals and captains who had returned from the battle.

“Why have you let all the women live?” he demanded. “These are the very ones who followed Balaam’s advice and caused the people of Israel to rebel against the LORD at Mount Peor. They are the ones who caused the plague to strike the LORD’s people. So kill all the boys and all the women who have had intercourse with a man. Only the young girls who are virgins may live; you may keep them for yourselves. And all of you who have killed anyone or touched a dead body must stay outside the camp for seven days. You must purify yourselves and your captives on the third and seventh days. Purify all your clothing, too, and everything made of leather, goat hair, or wood.”

Then Eleazar the priest said to the men who were in the battle, “The LORD has given Moses this legal requirement: Anything made of gold, silver, bronze, iron, tin, or lead—that is, all metals that do not burn—must be passed through fire in order to be made ceremonially pure. These metal objects must then be further purified with the water of purification. But everything that burns must be purified by the water alone. On the seventh day you must wash your clothes and be purified. Then you may return to the camp.”

### Division of the Plunder

And the LORD said to Moses, “You and Eleazar the priest and the family leaders of each tribe are to make a list of all the plunder taken in the battle, including the people and animals. Then divide the plunder into two parts, and give half to

the men who fought the battle and half to the rest of the people. From the army's portion, first give the LORD his share of the plunder—one of every 500 of the prisoners and of the cattle, donkeys, sheep, and goats. Give this share of the army's half to Eleazar the priest as an offering to the LORD. From the half that belongs to the people of Israel, take one of every fifty of the prisoners and of the cattle, donkeys, sheep, goats, and other animals. Give this share to the Levites, who are in charge of maintaining the LORD's Tabernacle." So Moses and Eleazar the priest did as the LORD commanded Moses.

The plunder remaining from everything the fighting men had taken totaled 675,000 sheep and goats, 72,000 cattle, 61,000 donkeys, and 32,000 virgin girls.

Half of the plunder was given to the fighting men. It totaled 337,500 sheep and goats, of which 675 were the LORD's share; 36,000 cattle, of which 72 were the LORD's share; 30,500 donkeys, of which 61 were the LORD's share; and 16,000 virgin girls, of whom 32 were the LORD's share; and 16,000

24.04.2018 20:45:03, Generation Awlaki: virgin girls, of whom 32 were the LORD's share. Moses gave all the LORD's share to Eleazar the priest, just as the LORD had directed him.

24.04.2018 20:45:03, Generation Awlaki: Look at what is written in their own book 😊😊

24.04.2018 20:45:04, Generation Awlaki:  
[[Webpage]] [https://youtu.be/BfCNMRYs\\_44](https://youtu.be/BfCNMRYs_44)

24.04.2018 20:45:04, Generation Awlaki: Must watch video

24.04.2018 20:45:04, Generation Awlaki: Narrated Muhammad bin Al-Hanafiya:

I asked my father (Ali bin Abi Talib), "Who are the best people after Allah's Messenger (ﷺ)?" He said, "Abu Bakr." I asked, "Who then?" He said, "Then Umar." "I was afraid he would say 'Uthman, so I said, 'Then you?'" He said, "I am only an ordinary person.

قَالَ، الْحَنْفِيَّةُ ابْنِ مُحَمَّدٍ عَنْ، يَعْلَى أَبُو حَدَّثَنَا، رَاشِدِ أَبِي بْنِ جَامِعٍ حَدَّثَنَا، سُفْيَانُ أَخْبَرَنَا، كَثِيرُ بْنُ مُحَمَّدٍ حَدَّثَنَا  
عُمَرُ بْنُ قَالٍ مَنْ ثُمَّ قُلْتُ. بَكْرُ أَبُو قَالَ و سلم ع ل يه الله صلى الله رسول بعد خير الناس أئ لأبي قلت  
المسلمين من رجل إلا أنا ما قال أنت ثم قلت عثمان يقول أن وحشيته.

: Sahih al-Bukhari 3671In-book reference : Book 62, Hadith 21USC-MSA web  
(English) reference : Vol. 5, Book 57, Hadith 20

Narrated Abu Said:

The Prophet (ﷺ) said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."

- الخُدري سَعِيدِ أَبِي عَنْ يُحَدِّثُ، ذَكْوَانَ سَمِعْتُ قَالَ، الْأَعْمَشُ عَنْ، شُعْبَةُ حَدَّثَنَا، إِيَّاسُ أَبِي بْنِ مُدَّ حَدَّثَنَا  
أَنْفَقَ أَحَدَكُمْ أَنْ قَلَو، أَصْحَابِي تَسُبُّوا لَا " و سلم ع ل يه الله صلى النبي قال قال - عنه الله رضى  
ن ع ومُحَاضِرٌ مُعَاوِيَةَ وَأَبُو دَاوُدَ بْنِ اللَّهِ وَعَبْدُ جَرِيرٌ تَابَعَهُ. " نَصِيفُهُ وَلَا أَحَدُهُمْ مَدَّ بَلَّغَ مَا ذَهَبًا أَحَدٌ مِثْلُ  
الْأَعْمَشِ.

: Sahih al-Bukhari 3673In-book reference : Book 62, Hadith 23USC-MSA web  
(English) reference : Vol. 5, Book 57, Hadith 22

Narrated Anas bin Malik:

The Prophet (ﷺ) once climbed the mountain of Uhud with Abu Bakr, Umar and `Uthman. The mountain shook with them. The Prophet (ﷺ) said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs.

أَنَّ هُمْ حَدَّثَ - عنه الله رضى - مَالِكِ بْنِ أَنَسٍ أَنَّ، قَتَادَةَ عَنْ، سَعِيدِ عَنْ، يَحْيَى حَدَّثَنَا، بَشَّارُ بْنُ مُحَمَّدٍ حَدَّثَنَا  
إِنَّمَا أَحَدٌ أَثْبُتُ " فَقَالَ بِهِمْ فَارْجَفَ وَعُثْمَانُ وَعُمَرُ بَكْرُ وَأَبُو أَحَدًا صَعِدَ و سلم ع ل يه الله صلى النبي  
" وَشَهِيدَانِ وَصِدِّيقٌ نَبِيٌّ عَلَيْكَ.

: Sahih al-Bukhari 3675In-book reference : Book 62,

24.04.2018 20:45:04, Generation Awlaki: Sahih al-Bukhari Book 93 Hadith 469

Narrated Ibn Abbas:

When the Prophet sent Muadh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people."

24.04.2018 20:45:04, Generation Awlaki: جِئْتُمُ الْكُفْرَ وَالرَّحْمَةُ بِكُمْ

أَيُّدِيهِمْ عُنُقًا أَوْ يُصَلَّبُوا أَوْ يُقَتَّلُوا أَوْ فَسَادًا الْأَرْضِ فِي وَيَسْعُونَ وَرَسُولُهُ اللَّهُ يُحَارِبُونَ الَّذِينَ جَزَاءُ إِنَّمَا  
عَظِيمٌ عَذَابٌ الْآخِرَةِ فِي وَلَهُمْ ۖ الدُّنْيَا فِي خِزْيٍ لَهُمْ ذَلِكَ ۖ الْأَرْضِ مِنْ يُنْفَوْا أَوْ خِلَافٍ مِنْ وَأَرْجُلُهُمْ

Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment,

-Sura Al-Ma'idah, Ayah 33

24.04.2018 20:45:04, Generation Awlaki: [[Video, size 23'199'890 bytes]]

24.04.2018 20:45:04, Generation Awlaki: [[Video, size 14'962'571 bytes]]

24.04.2018 20:45:04, Generation Awlaki: An important reminder from our beloved Shaykh:

“They asked Abu 'Ubaydah al-Khawwas why he hasn't laughed in 40 years?

He said: How can I laugh when a Muslim is still imprisoned by the Mushrikīn?

[Sifatul Safwah, 2/416]

What would he do if he seen the attitude of Muslims today towards their captives! Torture! Humiliation! Violation! Forgotten! Neglected Families!

Have you thought about Muslim Captives or their families? Have you ever raised your hands in Du'ā for them? Have you asked Allāh to keep them steadfast under the torture and in the dark lonely cells?

Have you ever imagined feeling what they and their families feel?

Keep the answer between you and ALLAH! But know: Captives and their families have rights upon us, and HE will ask us about it!”

~ Shaykh Ahmad Musa Jibrīl (إمام أحمد فضله).

24.04.2018 20:45:04, Generation Awlaki: [[Photo]]

24.04.2018 20:45:04, Generation Awlaki: [[Photo]]

24.04.2018 20:45:04, Generation Awlaki: {{FWD: Brother  
[@Yourbrotherindeen], 23.01.2018 14:32:13}}

[[Video, size 80'788'690 bytes]]

24.04.2018 20:45:04, Generation Awlaki: [[Video, size 88'612'835 bytes]]

24.04.2018 20:45:04, Generation Awlaki: [[Video, size 2'445'179 bytes]]

24.04.2018 20:45:04, Generation Awlaki: {{FWD: Brother  
[@Yourbrotherindeen], 24.01.2018 18:39:12}}

[[Video, size 17'594'958 bytes]]

24.04.2018 20:45:04, Generation Awlaki: {{FWD: Brother  
[@Yourbrotherindeen], 24.01.2018 18:48:42}}

[[Video, size 41'134'265 bytes]]

24.04.2018 20:45:04, Generation Awlaki: [[Video, size 42'825'891 bytes]]

24.04.2018 20:45:04, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 26.01.2018 20:45:55}}

[[Video, size 7'603'105 bytes]]

24.04.2018 20:45:04, Generation Awlaki: Shaykh al-Islam Ibn Taymiyyah:  
Listening to the Qur'an is the means to obtaining Mercy from Allaah.

Source: al-Istiqamah (p. 284)

—

Ibn 'Abbās رضي الله عنه said: "Whoever listens to a verse of the Qur'ān, it is a light for him."

● [القرآن حملة آداب في الدنيا]

24.04.2018 20:45:04, Generation Awlaki: [[Video, size 539'256'344 bytes]]

24.04.2018 20:48:10, Generation Awlaki: [[Document, size 7'814'166 bytes]]

24.04.2018 20:48:10, Generation Awlaki: [[Video, size 304'729'373 bytes]]

24.04.2018 20:48:10, Generation Awlaki: [[Video, size 159'538'721 bytes]]

24.04.2018 20:48:10, Generation Awlaki: [[Document, size 51'626'894 bytes]]

24.04.2018 20:48:10, Generation Awlaki: [[Photo]] Muwahideen have declared the Battle of Madkhaliyah III. Alhamdulillah we were victorious in the first 2 Battles and defeated them till they deleted themselves. And so here we go again bi'izthnillah!

24.04.2018 20:48:10, Generation Awlaki: [[Video, size 384'744 bytes]]

24.04.2018 20:48:10, Generation Awlaki:

[[Webpage]] [http://theghurabah.blogspot.nl/2016/12/the-most-dangerous-bidah-irja\\_10.html?m=1](http://theghurabah.blogspot.nl/2016/12/the-most-dangerous-bidah-irja_10.html?m=1)

24.04.2018 20:48:10, Generation Awlaki: حَيِّمْنَ الرَّحْمَٰنِ بِسْمِ

شَهِيدًا بِاللَّهِ وَكَفَى ۚ كُلِّهِ الدِّينَ عَلَىٰ لِيُظْهِرَهُ الْحَقَّ وَدِينَهُ بِالْهُدَىٰ رَسُولُهُ أَرْسَلَ الَّذِي هُوَ

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

-Sura Al-Fath, Ayah 28

الْكَافِرُونَ كَرِهَ وَلَوْ نُورُهُ يُتِمُّ أَنْ إِلَّا اللَّهَ وَيَأْبَىٰ بِأَفْوَاهِهِمْ اللَّهُ نُورَ يُطْفِئُوا أَنْ يُرِيدُونَ

(Sahih International)

They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

-Sura At-Tawbah, Ayah 32

الْمُشْرِكُونَ كَرِهَ وَلَوْ كُلِّهِ الدِّينَ عَلَىٰ لِيُظْهِرَهُ الْحَقَّ وَدِينَهُ بِالْهُدَىٰ رَسُولُهُ سَلَّ أَرْ الَّذِي هُوَ

(Sahih International)

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

-Sura At-Tawbah, Ayah 33

24.04.2018 20:48:10, Generation Awlaki: 'The whole world has not come together to wage war against us except because we command the worship of Allah, alone without partner, and we incite others to do so. We make wala based upon it and we declare the disbelief of those who abandon it. We warn of shirk in the worship of Allah, and we are severe against it. We make enemies based upon it and we declare the disbelief of those who engage in it. This is our call. This is our religion. For this alone, we fight the world and they fight us.'

Abu Muhammad al-Adnani ash-Shami' : 'That They Live By Proof.' .



24.04.2018 20:48:10, Generation Awlaki: The most truthful speech is the book of Allah. The most reliable handhold is the reverent statement. The best religion is the religion of Ibraheem (إبراهيم عليه السلام). The finest tradition is the tradition of Muhammad (ﷺ).

.

The most honorable speech is the remembrance of Allah. The finest of narratives is the Qur'an. The best of affairs are those which are definite. The most evil of affairs are those which are innovative. The finest guidance is the guidance of the prophets.

.

The most honorable death is martyrdom. The most severe blindness is to become lost once you have been guided. The best of deeds are those which are beneficial. The best guidance is guidance which is implemented.

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The worst blindness is the blindness of the heart. The hand which gives is better than the hand which receives. What is sufficient but little is better than what is plentiful but excessive. The worst apology is made as death becomes near. The worst regret will be on the day of resurrection.

.

A lying tongue is most detrimental. The greatest wealth is obtained by the soul. The best provision is reverence. The height of wisdom is to fear Allah the magnificent.

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[Ibn al-Qayyim, "Zaad al-Maad", pg. 466]

24.04.2018 20:48:10, Generation Awlaki: [[Video, size 46'232'650 bytes]]

24.04.2018 20:48:10, Generation Awlaki: [[Video, size 106'007'461 bytes]]

24.04.2018 20:48:10, Generation Awlaki: It is indeed amazing how complete strangers become the closest of companions within a matter of moments.

While the closest of companions can become complete strangers within a matter of moments.

That is a blessing of al-wala wal-baraa; love and hate for the sake of Allah.

24.04.2018 20:48:10, Generation Awlaki: Misconceptions about Takfir | in this video ↓ □ Ustadh Abu Baraa talks about a few misconceptions about Takfir. Very beneficial lecture.

24.04.2018 20:48:10, Generation Awlaki: {{FWD: Thani [@ibnghazanfar], 22.01.2018 11:51:11}}

[[Video, size 173'346'013 bytes]]

24.04.2018 20:48:10, Generation Awlaki: [[Video, size 33'214'766 bytes]]

24.04.2018 20:48:10, Generation Awlaki: [[Video, size 15'347'834 bytes]]

24.04.2018 20:48:11, Generation Awlaki: 📖 Usūl of the Khawārij 📖

The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān (أُسْرَه الله ف ك) says:

All praise belongs to Allāh, may peace and blessings be upon our Prophet Muhammad, May the blessings and peace of Allāh be upon him in perpetuity, to proceed:

The brother asks about the usūl of the khawārij madhab, since the people today use this phrase and this group in all directions.

And many of them do not differentiate, a lot of the people classify others by assumptions, doubts, and without certainty.

The khawārij are the first group and sect that appeared in this ummah, and the Prophet spoke about them, he said:

“A group of people will appear among you whose prayer, fasting and deeds will make you think little of your own prayer, fasting and deeds. They will pass through Islām like an arrow passes through game.”

The Prophet said, “If I should live up to their time, I will kill them as the people of 'Ād were killed (i.e. all of them).”

The Prophet said, “kill them wherever you find them.”

And these khawārij make takfīr upon sins absolutely, they make takfeer upon the kabā'ir (major sins). So they view the major sinner such as the alcohol drinker, fornicator, consumer of interest, they take him outside of Islām, and they declare lawful his blood and wealth.

They also view the lands of the people of sins and disobedience, or who they believe as sinners when in reality they didn't sin, as lands of war!

They believe in fighting the Imāms of justice, and unleashing the sword against them. They would make takfīr upon 'Uthmān ibn 'Affān, 'Alī Ibn Abī Tālib, and those with them.

For this reason, the Sahābah fought them, except that many of the Sahābah such as 'Alī who took authority in fighting them, did not view they were kuffār.

And that's why 'Alī or any of his companions would not finish off their wounded (in battle), and 'Alī would not allow initiating them in fighting.

He would say, “If they fight you, then fight them”.

And this group is the first sect that appeared in Islām, it appeared during the era of 'Alī, and he is the one who took charge in fighting them.

And this group has remained present until this time, and they still have remnants in ‘Omān, who are called al-Ibādhiyyah, and al-Ibādhiyyah are from the khawārij. And in our times, they are Jahmiyyah in the topic of Allāh’s names and attributes.

The rawāfidh in the Asmā’ (labels) and Ahkam (rulings) of the religion are khawārij in this aspect when it comes to the sahabah (i.e. takfīr upon sins), and when it comes to the rulings of Īmān, they are from the ghulāt al-Murji’ah (i.e. no takfīr upon kufr except if he disbelieves in his heart).

They combined between two contradictory beliefs, and this is similar to many people in this day and age, who call others khawārij, while they are khawārij with the scholars and preachers (of tawhīd), and murji’ah with the (apostate) rulers.

So they are defined by the saying, “She accused me of something she has, then sneaked away.”

As for those who call others khawārij for making takfīr upon nullifiers of Islām, this is an oppressive label which Allāh sent down no authority or evidence for.

What necessitates from this is that the Sahābah are khawārij, the Imām of guidance would be khawārij, the 4 Imams would be khawārij, and Ibn Taymiyyah would be from the heads of the khawārij, since he’s among those who spoke the most about these matters.

Ahlus-Sunnah unanimously agree that everyone who comes with a saying, action or belief which negates the foundation of Īmān and doesn’t unite with it, then he has come with Kufr.

Yes, the scholars may differ on the shurūt and mawāni’ (conditions and preventatives of takfīr), and they could differ on the hukm (ruling upon certain

individuals), however this is not from the madhab of the khawārij, this is from the madhāhib of Ahlus-Sunnah wal-Jama'ah.

The Sahābah disputed concerning the khawārij, are they kuffār or not. Most of them adopted that they're not kuffār, whereas a group among them made takfīr upon them, such as Abū Umāmah and Ibn 'Umar.

↓ □

24.04.2018 20:48:11, Generation Awlaki: And those who made takfīr didn't call others murji'ah, and those who didn't make takfīr upon them call those who made takfīr as being khawārij.

And the early Imāms differed over making takfīr upon the Rāfidah that insulted (groups) among the companions (i.e. not the clear mushrikeen that came later), takfīr upon the mu'tazilah, and takfīr upon some other sects.

And they were brothers who loved each other, despite their dispute concerning this (takfīr), since this returns back to the shurūt and mawāni' (conditions and preventatives of takfīr), or whether the hukm (ruling upon this action) nullifies the asl of Īmān or not.

For example, the dispute among the Imāms of the tābi'een concerning the disbelief of al-Hajjāj. So al-Hassan al-Basrī, 'Umar Ibn 'Abdil-'Azīz, and Mujāhid the companion of Ibn 'Abbās the well-known mufasssir, viewed that al-Hajjāj was a kāfir, who's an apostate taken outside the fold of Islām.

And al-Hassan al-Badrī would make du'a against him in his lessons, and curse him. There was not a gathering except that he would make du'ā against him and curse him.

Whereas Imām Muhammad ibn Sīrīn and a group of Imāms would differ with them on this, and they viewed that al-Hajjāj didn't come with a nullifier.

But al-Hassan and his companions and those who agreed with him, would not say that this Ibn Sirīn is a murji'. And Ibn Sirīn and those who agreed with him would not say that al-Hassan and those with him are khawārij, since this was purely based upon Ijtihād and knowledge, not based upon bid'ah.

For instance, the scholars disputed over the one who abandons Salah, is he a kāfir or not, whilst an Ijmā' has been mentioned from the Sahābah that he's a kāfir.

A group of Imāms after the Sahābah differed concerning that, so they did not make takfīr upon the one who abandons Salāh. So if this was based upon Ijtihād, knowledge and analysis, this is their right as being Mujtahidīn, as it's the Madhab of Mālik, Ash-Shāfi'ee, and Ahmad in 1 narration.

But if this was based upon the pretext that Salāh is an "action", and the one who abandons actions doesn't disbelieve, then this is a bid'ah, because this contradicts the madhab of Ahlus-Sunnah wal-Jama'ah.

Since kufr can be through actions and abandonment, just like it could be through speech and belief.

Moreover, I'll like to draw towards an important point. That a scholar may agree with the khawārij in an issue based on knowledge and Ijtihād, and he wouldn't be considered a khārijī. And he could agree with the murji'ah in an issue based on knowledge and Ijtihād, and he wouldn't be considered a Murji'.

A scholar is not tagged along with a group, until he adopts an Asl from their Usūl, or until he has many individual traits (of that sect) which resembles the Asl (core principle).

So the one who says that the major sinners are kuffār, this person is from the Khawarij, we will say he is a khārijī.

Or the one who says that the Asl (default position) of all the people is kufr, “so I do not affirm the Islām of anyone until it’s proven to me that he’s a muslim”, whilst viewing that the (true) lands of the muslims are land of war, then this person is from the khawārij.

On the opposite side to this person is the one who says that the nullifiers of Islām that deal with actions are restricted by juhūd (denial) and Istihlāl (declaring it permissible), then this person is a murji’ jahmī.

Based upon this, the discussion concerning the nullifiers of Islām is not the madhab of the khawārij, rather this is an Asl (core principle) from the Usūl of Ahlus-Sunnah, and this is an unanimously agreed upon matter.

The most enormous virtue of Abū Bakr as-Siddīq is fighting the people of apostasy, they would pray, fast, perform Hajj, give charity, testify that there’s no deity worthy of worship except Allāh and that Muhammad is the messenger of Allāh, yet the Sahabah did not dispute concerning making takfīr upon them.

↓ □

24.04.2018 20:48:11, Generation Awlaki: Because everyone who comes with a nullifier, even if he says “Lā ilāha ilā Allāh” 1000 times in a day, as long as he hasn’t made Tawbah from this nullifier, he would be a kāfir.

For the one who testifies that there’s no deity worthy of worship except Allāh and that Muhammad is the messenger of Allāh, and then testifies that Musaylamah is a prophet, he would be a kāfir by Ijmā’, even if he prays, fasts and claims to be a muslim.

And the one who says that Zinā is halāl, or says drinking alcohol is halāl, or says consuming ribā is halāl, then his disbelief is explicitly known in Islām.

A group became defeated due to the pressure of others, claiming that this is the madhab of the khawārij, so they stepped down upon the tenets and constants of the religion!

And one of them would become so frightened from the matters of takfīr, even if it was directed to the Shaytān ar-Rajeem!! Out of fear that he would be called from the khawārij, or their figureheads and so forth.

The Haqq must be conveyed, and let not the amount of rebuke from Fulān or the praise of ‘Allān stop you from speaking the truth, whether over here and over there, since the Haqq is Haqq, and Bātil is Bātil, whoever may be pleased or angered with it, because this is the religion of Allāh, the most high and exalted.

And these people who classify others falsely, woe to them, and woe to them! These people who punish in the dunyā, they will be held to account on judgement day, because this is from oppression, and there’s no despicable sin that Allāh hastens his punishment than the one who oppresses and cuts off family-ties.

And this is from the transgression against others, while at the same time, it is considered deterring away from the path of Allāh the exalted and most high, and false classifications.

And the Prophet said about slander, “if what you said about him is true, then you’ve backbit him, but if what you said is not true, then you’ve slandered him!”



And this is what slander is! And this hadīth was collected by Imām Muslim in his “sahīh” from the hadīth of Abī Hurayrah.

And whoever is confused with anything regarding this, then he should look at the guidance of the Sahābah in their traditions, and let him read the works of the A’immah, and let him read the fatāwā of Ibn Taymiyyah and the books of Ibn al-Qayyim, and let him read from ad-Durar as-Saniyyah by the A’immat ad-Da’wah an-Najdiyyah.

Let him look at who is more deserving of being classified and who is closer towards the path of guidance, and Allāh says:

“Say, “Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided.” [20:135]

– End of Shaykh Sulaymān al-‘Alwān’s words.

24.04.2018 20:48:11, Generation Awlaki: One of the sure signs of Prophet Muhammad’s (ﷺ) Prophethood is found in the Surah al-Masad (Chapter 111) in the Quran.

Abu Lahab was one of the uncles of the Messenger of Allah (ﷺ). He used to often cause harm to the Messenger of Allah (ﷺ). He hated and scorned him and his religion.

Wherever the Prophet Muhammad (ﷺ) went to preach his message of Islam, Abu Lahab followed him and forbade the people to listen to him.

Surah al Masad contains a clear miracle from Allah (ﷻ), Allah (ﷻ) revealed this Surah before Abu Lahab’s death and his wife’s death. This Surah informed that they would go to the fire (i.e., Hell). In other words, it affirmed that they would never become a Muslim

Abu Lahab and his wife lived for 10 years until they died after the revelation of Surah al Masad.

Abu Lahab and his wife could have done was accept Islam and this Surah would have been a lie and Prophet Muhammad (ﷺ) would have been exposed. Or they could have lied about accepting islam about it and to all the people it would have appeared as they are muslims and Quran would have been exposed.

10 years...but they never accepted and the Quran was correct they wouldn't.

How could Prophet Muhammad (ﷺ) possibly have been so confident as to give someone 10 years to discredit his claim of prophethood?

The only answer is that he is the Messenger of Allah.

24.04.2018 20:48:11, Generation Awlaki: Kufr bit-tāghūt is divided into three (general categories):

1. Kufr at-tāghūt (disbelief in the general types of tāghūt) by the heart. And that is to hate it with your heart, to wish for it to be removed, and to have hostility to it with the heart. The ruling on this is that it is necessary in every situation, even in ikrāh (compulsion)

2. Kufr at-tāghūt with the tongue. And that is to make clear that the tāghūt is a kāfir and/or that it is bātil and that those who worship it are kuffār. Allāh ta'āla says;

{Say: Yā ayyuhal-kāfirūn. I do not worship what you worship...}

(meaning) Say it by your tongue. And when Ibrāhīm (‘alayhis-salām) and those with him said to their people;

{Verily, we are free from you and whatever you worship besides Allāh}

And the proof that it is not obligatory with inability is;

{And fear Allāh to the best of your ability}

With the condition that this inability is real.

3. Kufr bit-tāghūt with the hand. And that means destroying it and removing it and this is obligatory according to ability, and the proof is that Rasūlullāh (صلى الله عليه وسلم) removed the idols at the opening of Makkah and sent others to remove them.

~ By ash-Shaykh al-‘Allāmah ‘Alī Ibn Khudayr al-Khudayr (أُسْرَهُ اللهُ فَكُ).

[Sharh of Usul al-Thalathah]

24.04.2018 20:48:11, Generation Awlaki: \*\*Whoever says the Asl of people today is Kufr is from the Khawārij — We seek refuge in Allāh from making Takfīr upon muslim populations just because the ruler disbelieved\*\*

Question: If there appears a tāifah mumtani’ah that spreads kufr, such as ruling by the tawāghīt and seeking judgement from the tawāghīt, do we make takfīr on all of them [under their authority] based on the apparent?

Or, do you separate between them according to the obstacles and reasons [that necessitate kufr]? Is their land considered dārul-harb and between us and them is a war of hākimiyyah? Or, do we refrain from making takfīr on them

based on the apparent except in the case of an actual war because it is not possible to separate and know the reasons and check the obstacles [at that time]?

Answer: It is not permissible to make takfīr on them all. No, rather that is the mathhab of the Khawārij who make takfīr on the general masses or make takfīr on the people if the ruler disbelieves.

~ By ash-Shaykh al-‘Allāmah ‘Alī Ibn Khudayr al-Khudayr (أُسْرَهُ اللهُ فَاك).  
24.04.2018 20:48:11, Generation Awlaki: [[Photo]]

24.04.2018 20:48:11, Generation Awlaki: [[Photo]]

24.04.2018 20:48:11, Generation Awlaki: [[Photo]]

24.04.2018 20:48:11, Generation Awlaki: Excellent things to look forward too!!

1. New video — Part (2/2) on the Sharh of 3rd nullifier by Shaykh Abū Mālik at-Tamīmī (الله تَقْدِيلُهُ) is almost complete!

2. Subtitles on the lecture of “Ghulāt al-Mukaffirah” by Shaykh Abū Sufyān as-Sulamī (الله تَقْدِيلُهُ) is almost finished as well.

3. Subtitles on the 1st lesson of “Sharh Kitāb al-Haqā’iq Fī-Tawhīd” by Shaykh ‘Alī al-Khudayr (رَأْسَهُ اللهُ فَاك) is mostly complete as well.

4. The 3 hour debate on “guidelines for Takfīr al-‘Āthir” between Shaykh Abū Bakr al-Qahtānī (الله تَقْدِيلُهُ) and one of the Ghulāt has started to be translated.

We need to push ourselves further, and share the knowledge with the ummah of Muhammad ﷺ! May Allāh grant victory to Islām and Tawhīd, may Allāh allow the Haqq to overcome Bātil!!! Ya Allāh, give us strength in DESTROYING doubts!

24.04.2018 20:48:11, Generation Awlaki: [[Photo]]

24.04.2018 20:48:11, Generation Awlaki: Al-Barqani (May Allah be pleased with him) recorded this Hadith in his Sahih and added to it

the following words:

I am afraid about my community of those astray leaders who will lead astray. When the

sword is used among my people, it will not be withdrawn from them till the Day of Resurrection,

and the Last Hour will not come until the tribes of my people attach themselves to the

polytheists and tribes of my people worship idols. There will be among my people thirty great

liars each of them asserting that he is a prophet, whereas I am the Seal of the Prophets after whom

(me) there will be no Prophet; and \*a section of my people will continue to hold to the truth and

they will be victorious and they will not be harmed by those who oppose them till Allah's

Command comes.

24.04.2018 20:48:11, Generation Awlaki: The Prophet ﷺ said:

Whoever calls to misguidance, then he receives of sin similar to the sins of those who followed him, without that diminishing anything from their sins.

[Narrated by at-Tirmidhî who said it's 'Hasan Sahîh']

#Palace\_Scholars

24.04.2018 20:48:11, Generation Awlaki:  
[[Webpage]]Armyofpreachers\_channel

@armyofpreachers instagram channel

<https://t.me/armyofpreacherschannel>

24.04.2018 20:48:11, Generation Awlaki: [[Photo]]

24.04.2018 20:48:12, Generation Awlaki: [[Photo]] Madkhali kings have exclusive rights to shake hands with non mahram!

24.04.2018 20:48:12, Generation Awlaki: "They open the doors of the Kaaba for a singer! And the doors of prison for a Alim-Imam!"

~ Sheikh Ahmad Musa Jibril [الله ح فظه ]

24.04.2018 20:48:12, Generation Awlaki: [[Photo]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 12'266'723 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 31'747'977 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 79'199'869 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 103'161'137 bytes]]

24.04.2018 20:48:12, Generation Awlaki: 🖐🖐 MUST WATCH

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 29'637'574 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Photo]]

24.04.2018 20:48:12, Generation Awlaki: [[Photo]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 46'232'650 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 106'007'461 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 22'409'233 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 27'017'653 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 96'331'526 bytes]]

24.04.2018 20:48:12, Generation Awlaki: How many people out there have a soft spot for mushrikīn, treating them kindly and gently, but when it comes to someone holding firmly onto Tawhīd, they consider him a 'Takfīrī Khārijī' who's worse than the mushrikīn.

This shows a lack of Walā' and Barā', ignoring the fact that the worst muslim is better than the 'best' kāfir.

Imām Ahmad was attributed to the Khawārij, yet that did not harm him. Imām Ibn Taymiyyah was attributed to the Khawārij, yet that did not harm him. Imām Muhammad Ibn 'Abdil-Wahhāb till this day is attributed to the Khawārij, yet all they're doing is giving our great scholars more hassanāt (good deeds) for their slander and backbiting.

Yes, we make Barā'ah from the deviant path of the Khawārij which makes Takfīr upon others based upon "Sins", and "Lawāzim" (the consequences of one's statement), and "Tasalsul" (chain Takfīr), hastening and making blank Takfīr upon muslim populations unjustly, including other major principles and traits.

But why do you think extremism and Fitnah is only found within the Khawārij, don't you know that the Fitnah and extremism of the Murji'ah was considered by the Salaf as much worse than the Fitnah of the Khawārij?!

And we can see the results of that today, the Murji'ah went in extremes in not applying Takfīr upon individuals who are Tawāghīt, mushrikīn and murtaddīn, and other Murji'ah went in extremes in excluding actions from the nullifiers of Īmān, saying one doesn't disbelieve except via Istihlāl (declaring it lawful) and I'tiqād (belief in the heart), even if he allied with the Kuffār against the whole Ummah of Muhammad and replaced the Shari'ah!

The Murji'ah have been making over 1,000 excuses (without exaggeration!) and warning against Takfīr upon the Tawāghīt and Murtaddīn, but ask yourself O murji', who you have benefited by making such excuses? By Allāh, the KUFFĀR are using your own Fatāwah against our own brothers, have you no shame?! Are you pleasing Allāh or are you a slave for the Tāghūt?!

Allāh said in Sūrat al-Fath, “So they enter into the religion in multitudes” — Imām Ahmad (الله رحمه) said, “And they also leave the religion in multitudes”.

The more you learn about your Dīn, the more Murtaddīn you see! The real FITNAH is in excusing apostate rulers and mushrikīn, as that only results in massacres and humiliation for the Ummah.

May Allāh keep us firm upon the manhaj of Ahlus-Sunnah which is in-between both extremes; The laxation of the Murji’ah and the negligence of the Khawārij.

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 78'205'291 bytes]]

24.04.2018 20:48:12, Generation Awlaki: How the Quran is preserved ↓□

24.04.2018 20:48:12, Generation Awlaki: {{FWD: Brother  
[@Yourbrotherindeen], 13.02.2018 20:18:14}}

[[Video, size 332'421'840 bytes]]

24.04.2018 20:48:12, Generation Awlaki:  
[[Webpage]]<https://t.me/lifeofprophetmuhammadpbuh>

24.04.2018 20:48:12, Generation Awlaki: Seerah of Prophet muhammad pbuh available thr,Share it as much as u can,Speaker Is imam anwar awlaki r.a

24.04.2018 20:48:12, Generation Awlaki: Excellent way to tell if someone is committing Major Shirk in his oath to other than Allāh!!!

The Imām, al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-‘Alwān (أسره الله ف ك) said:

“It’s possible, the brother says if taking an oath (by other than Allah) is widespread in a land where they worship other than Allah, and the one being taken an oath by is among those who is worshipped besides Allah in this land.

So yes, this is an indication that they take an oath (by other than Allah) out of exaltation (i.e. Major Shirk), however do these people worship other than Allah to begin with or are they Muwahhidun overall?



This is to be observed, he may be originally a mushrik by this person that's worshipped, so the oath he performs may be from the least of his actions (since he does worse shirk), however this results in the intention which you have mentioned.

Whereas if a man was among the Muwahiddeen overall, but did some oaths to other than Allah, in this case he would have fell into minor Shirk. But if there's an indication that he intends exaltation as we explained yesterday.

Wherein he takes an oath on the emphasizing matters, ya'ni if he wants to emphasize the matter, he would take an oath by the dead. And if wants to undervalue a matter, he takes an oath by Allah.

And if he wants to take an oath truthfully, he takes an oath by the dead. But if he wants to take an oath whilst lying, he takes an oath by Allah, this is an indication that it's major Shirk, and it's from the shirk of exaltation.

Just like Ibn al-Qayyim mentioned in "Madārij as-Sālikīn" when he spoke about taking an oath by other than Allah, he mentioned it could be major Shirk, he says the hadīth refers to it as being Minor Shirk, but it could be major shirk if there is exaltation tagged along with it, and the exaltation here is clear if this indication is present."

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 88'063'055 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 58'274'116 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 61'900'464 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Photo]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 10'182'421 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 50'055'538 bytes]]

24.04.2018 20:48:12, Generation Awlaki: ALLAHU AKBAR !

24.04.2018 20:48:12, Generation Awlaki: @lifeofprophetmuhammadpbuh

24.04.2018 20:48:12, Generation Awlaki: Seerah of prophet PBUH,by anwar awlaki ,Kindly help in spreading this channel,

:)

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 304'729'373 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 5'035'827 bytes]]

24.04.2018 20:48:12, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 17.02.2018 17:22:36}}

[[Video, size 16'903'191 bytes]]

24.04.2018 20:48:12, Generation Awlaki: [[Video, size 8'336'760 bytes]]

24.04.2018 20:48:12, Generation Awlaki: Watch next video: a beautiful response by Shaykh Haytham Al Sayfaddeen to Nouman Ali Khan's claim "not allowed to break idols"

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 118'748'260 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Photo]]High quality kufr.

24.04.2018 20:48:13, Generation Awlaki: Lessons in Ḥadīth - Part 1

This is an introduction to our lessons in ḥadīth by Shaykh Harith Al-Shiraida. This lesson will look at the following:

- Definition of a ḥadīth and athar
- Discussion of the misconception: The aḥādīth were a later introduction to Islām and not something that existed during the time of the Prophet (ﷺ)
- The introduction of the isnād (chain of narrators)
- The need to scrutinize narrations and narrators leading to `ilm-ul-Jarḥ wat-Ta`dīl (Science of Criticism and Declaration of Trustworthiness)

- The two sciences of ḥadīth: `ilm-ur-Riwāyah (Science of the Narration) and `ilm-ud-Dirāyah (Science of Understanding)

For any questions related to this lesson, please use this bot below:

[http://T.me/SunnahStudies\\_Bot](http://T.me/SunnahStudies_Bot)

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 251'863'866 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Document, size 2'903'882 bytes]]

24.04.2018 20:48:13, Generation Awlaki: {{FWD: DELETED, 20.02.2018 15:17:23}}

[[Document, size 3'023'542 bytes]]

24.04.2018 20:48:13, Generation Awlaki: {{FWD: DELETED, 20.02.2018 15:17:51}}

[[Document, size 1'486'913 bytes]]

24.04.2018 20:48:13, Generation Awlaki: {{FWD: DELETED, 20.02.2018 15:17:54}}

[[Document, size 91'281 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Webpage]]Watch this video:  
[https://youtu.be/\\_El9y-u5wiU](https://youtu.be/_El9y-u5wiU)

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 9'921'289 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Photo]]

24.04.2018 20:48:13, Generation Awlaki: Lessons in Hadith #Lesson2 Part 1/3 will be shared below and the rest of the parts too.

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 120'743'434 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 32'109'827 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 38'999'123 bytes]]

24.04.2018 20:48:13, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 25.02.2018 15:45:55}}

[[Video, size 48'942'236 bytes]]

24.04.2018 20:48:13, Generation Awlaki: @lifeofprophetmuhammadpbuh

👉 for seerah

24.04.2018 20:48:13, Generation Awlaki: Follow this Channel for beneficial videos. You can find all the lessons of the explanation of Usoole Thalaatha by Shaykh Ahmad Musa Jibril.

You can also check the complete Seerah of Prophet Muhammad ﷺ.

And many more videos, make sure to make a start and listen to the Seerah and also the Tawheed lessons. Put headphones in wherever you are outside walking. Make use of your time.

[https://t.me/lightof\\_Islam](https://t.me/lightof_Islam)

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 148'894'157 bytes]]

24.04.2018 20:48:13, Generation Awlaki: 👉 refuting lies against dawlah

24.04.2018 20:48:13, Generation Awlaki: [[Webpage]]Follow this channel for Shia refutations: <https://t.me/twelvershia>

24.04.2018 20:48:13, Generation Awlaki: [[Webpage]]And ofcourse: <https://t.me/antimajosOfficial>

24.04.2018 20:48:13, Generation Awlaki: [[Photo]]

24.04.2018 20:48:13, Generation Awlaki: Ibn Mas'ûd رضي الله عنه said:

“Whoever wants to follow a path, let him follow the companions of Muhammad صلى الله عليه وسلم. They had the purest hearts amongst the ummah, they were the deepest in knowledge and the most straight forward. Allâh chose them to accompany His prophet, so recognize their virtues and follow them in their footsteps, because they were upon the straight guidance.”

[Reported by Ibn 'Abdil-Bârr in Al-Jâmi']

24.04.2018 20:48:13, Generation Awlaki: It's finally published as PDF! Sharh Nawaqidh al-Islam by Shaykh 'Ali al-Khudayr.

<https://ahlutawheed.files.wordpress.com/2018/02/shaykh-ali-al-khudayr-sharh-nawaqid-al-islam.pdf>

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 44'153'057 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 50'055'538 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 42'228'481 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Document, size 4'104'341 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Video, size 12'637'419 bytes]]

24.04.2018 20:48:13, Generation Awlaki: [[Document, size 1'233'710 bytes]]

24.04.2018 20:48:13, Generation Awlaki: Misconceptions of takfir | Abu Baraa  
↓ □

24.04.2018 20:54:08, Generation Awlaki: {{FWD: Thani [@ibnghazanfar],  
22.01.2018 11:51:11}}

[[Video, size 173'346'013 bytes]]

24.04.2018 20:54:08, Generation Awlaki: [[Webpage]]For those who speak Dutch: <https://youtu.be/UymfNI2IIVA>

24.04.2018 20:54:08, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 02.03.2018 15:09:51}}

[[Video, size 27'327'646 bytes]]

24.04.2018 20:54:08, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 02.03.2018 19:31:32}}

[[Video, size 9'503'702 bytes]]

24.04.2018 20:54:08, Generation Awlaki: [[Document, size 6'879'819 bytes]]

24.04.2018 20:54:08, Generation Awlaki: 🖱️ Reply to Ahle kitab, Book by Imam Ibn Qayyim #mustread and share

24.04.2018 20:54:08, Generation Awlaki: The Serbian who became Muslim

Ali al Tamimi (May Allah free him) says;

There was one brother, who was a Serbian who took shahadah while he was in the USA high school. This was before the fall of the Iron curtain in the communist nation. He used to hide his Islam, his father was a Major diplomat in the Yugoslavian embassy. He once gave da'wah to his 12yr old cousin and told her to hide her Islam, but one day she slipped it to his family that he and her had accepted Islam. As soon as his father found out, his father ordered that he be sent back to Yugoslavia, and was forced to join their army (the communists wanted to spread their communism, including Afghanistan etc.) When he was in the army, his father told the army to watch his son, and make sure you torture him (they beat him there) and watched him that he wasn't Islamic in his activities. So the brother went for about 2years in the army and was watched constantly, he said he couldn't even do wudu and pray, so he prayed with his heart during the time.

After 2 years, when his military service was over, he came back home and hid his religion. After a weeks of staying home, he said to his family, "I used to be a crazy young kid back in those days, it was just a phase i was going through [etc]." His family still doubted him, so they would feed him pork, so he would eat it, and when he ate – he'd go upstairs and make himself sick to take it out of his body. He had a girl neighbour and told her to come to the house, to pretend that he had a girlfriend, and after told her to go away. He did all this to show his parents that he really wasn't Muslim.

After a few weeks of this, he asked his parents if he could go back to the USA to continue his education. They told him that he could go back, but he would have to stay in his uncles house who was a doctor in the USA. He said okay, and moved there to continue his education. He stayed there for about a month, and his uncle kept an eye on him to see if he did any Islamic activities. He wouldn't contact any Muslims, and the uncle kept an eye on him. His parents kept phoning to check up on him, and his uncle said that he's acting normal, like going to school, coming back home and studying etc.

So when the brother felt that they stopped watching him, he left his uncle's house, and went to the Muslims and called his parents in Yugoslavia, and said; "Look, I was always Muslim, and I will always remain a Muslim, and I'll never leave this religion."

His father called the Yugoslavian embassy who called the United States government who called the Immigration services, naturalisation service, and they went to all the different Masaajid [mosques] to look for him and arrest him to send him back to Yugoslavia, but some of the Muslim brothers hid him in their houses and protected him for a while. Then they sent the brother to Medinah, and from there he went to Afghanistan, and he became a famous fighter in Afghanistan (most likely this occurred in the 1980s).

While he was in Afghanistan, his mother had a longing to see her son. She was a journalist and was allowed to leave Yugoslavia, and do an interview for the Communists against the Muslim fighters in Afghan, "in the defense of the communists of the Afghans." She wanted a way to meet with her son. She went to Pakistan, then to Peshawar, and goes to the mountains where the Muslim fighters are, to find her son.

Her son talks to her, gives her a Qur'an, gives her da'wah [invitation to Islam], and tells her why Islam is the truth. And... she takes her shahadah and becomes Muslim. She then writes an article in the Yugoslavian-European newspaper on the Journey to Islam.

This brother went through a lot, just to preserve his religion. We read events of the Salaf sacrificing for their religion, but we shouldn't forget that there are people from every generation who give a lot for the sake of Allah, and we shouldn't be left behind...

Download Ghuraba Talks by Ali al Tamimi [Track 13 33:20 – 39:30 minutes]  
(may Allah free him)

24.04.2018 20:54:08, Generation Awlaki: When you come across an Āyah such as “Only those with knowledge fear Allāh the most” and “Ask the people of knowledge if you don’t know”, don’t assume that it refers to the sell out shuyūkh of the murji’ah who don’t fear Allāh, since they are thieves! Their hands are guilty of distorting the book of Allāh.

Rather, it only refers to the ‘Ālim and student of knowledge who remembers Allāh at all times and implements everything he knows and says.

The Imām, Al-Hāfidh Shaykh Sulaymān al-‘Alwān (أسره الله فك) said:

"Allāh praised the Scholars who act upon their knowledge. And He did not praise the Scholars who conceal and mix the truth with falsehood.

The only reason knowledge was given virtue is because it makes one fear Allāh.

And whoever doesn't differentiate between:

Al-'Ulamā' (Righteous Scholars) & Al-'Umalā' (Sell out Scholars).

Then he is a Jāhil or has a blind heart."

24.04.2018 20:54:08, Generation Awlaki: [[Video, size 37'469'908 bytes]]

24.04.2018 20:54:08, Generation Awlaki: [[Video, size 20'617'102 bytes]]

24.04.2018 20:54:08, Generation Awlaki: There is a video which I want to share with you, if you can, save it and share it too on other platforms. It is called “the terminated scholars of Haqq(truth)”

First watch all of it in shaa Allah.

24.04.2018 20:54:08, Generation Awlaki: {{FWD: YouTube Downloader [@utubebot], 03.03.2018 20:55:29}}



[[Video, size 45'425'058 bytes]]

24.04.2018 20:54:08, Generation Awlaki: [[Video, size 5'573'112 bytes]]

24.04.2018 20:54:08, Generation Awlaki: Check the Light series on this link:  
<https://archive.org/details/TheLightRevelations/TheLightRevelationsPt.24ThePathOfTawheedHd.mp4>

24.04.2018 20:54:08, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 04.03.2018 20:40:56}}

[[Video, size 37'042'090 bytes]]

24.04.2018 20:54:08, Generation Awlaki: [[Video, size 27'523'982 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Video, size 23'479'053 bytes]]

24.04.2018 20:54:09, Generation Awlaki: There is a lot of people nowadays, who hates the Mujahideen based upon feelings, or based upon that they rule by what Allah have sent down, (Quran & Sunnah). There are two scenarios regarding which ruling one will get, if they hate the Mujahideen. For some, it could be based upon a personal matter with some of the Mujahideen, and for others it is hate in a general matter, because the Mujahideen wants to rule by the Shari'ah, or implement other aspects of the Shari'ah. Listen to the fatwa, and you will have an explanation regarding the Hukm, (ruling), upon hating the Mujahideen.

24.04.2018 20:54:09, Generation Awlaki: The hadith "There is no backbiting in the Case of an fasiq (Evildoer)" is very debated and abused. Many claim that it is the Prophet (ﷺ) statement, but the reality is that it is a statement from Hassan al-Basri. Backbiting a fasiq may only be done if certain circumstances has been fulfilled, listen to the fatwa to understand what the statement means and when it can be used.

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.03.2018 12:32:19}}

[[Video, size 73'577'067 bytes]]

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.03.2018 20:23:44}}

[[Video, size 47'964'146 bytes]]

24.04.2018 20:54:09, Generation Awlaki: Watch this! Very beautiful beneficial lectures of Shaykh Ahmad Musa Jibril, you will also get to know more about

Shaykh ul-Islam Ahmad Ibn Taymiyyah rahimahullah and Imam Abu Hanifa rahimahullah ! #shaykhahmadmusajibrilgems

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 08.03.2018 08:33:57}}

[[Video, size 91'294'160 bytes]]

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 08.03.2018 20:43:44}}

[[Video, size 83'707'972 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Video, size 17'042'743 bytes]]

24.04.2018 20:54:09, Generation Awlaki: {{FWD: Toyotahelps [@toyotahelps],  
28.02.2018 13:02:05}}

[[Video, size 8'254'571 bytes]]

24.04.2018 20:54:09, Generation Awlaki:  
[[Webpage]][https://t.me/thani\\_ithnain](https://t.me/thani_ithnain)

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 10.03.2018 09:30:21}}

[[Video, size 30'665'077 bytes]]

24.04.2018 20:54:09, Generation Awlaki: Yourbrothersindeen:  
@lifeofprophetmuhammadpbuh

Follow the above channel to listen to the Seerah of Prophet Muhammad ﷺ.

If you haven't started then I advise you to start immediatly with the Seerah, so you will know about Prophet Muhammad ﷺ and you will know about the Sahabah and you will know when and where the Ayaat of Quran were revealed.

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 10.03.2018 12:20:49}}

[[Video, size 82'433'027 bytes]]

24.04.2018 20:54:09, Generation Awlaki: @lifeofabubakar

24.04.2018 20:54:09, Generation Awlaki:  
<https://t.me/joinchat/AAAAAEUhbJBACD-c5FA6Vw>

Follow this channel

24.04.2018 20:54:09, Generation Awlaki: ع ل ي كم اسلام ,a gift from the.last.hope  
admins to you all,This book is a perfect counter Christianity book,which  
exposes Christianity from A to Z,from thr belief to thr books!!a book which  
Sheikh Ahmed deedat used to read and many famous Scholars ,read this  
Counter Christianity book and forward it to your every contact,🤔🤔🤔🤔thank  
us later 🤔But do spread/forward this book👉

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 1'934'311 bytes]]

24.04.2018 20:54:09, Generation Awlaki: Presenting to you "izhar ul haq" a  
book written to refute Christian missionary and destroy them 🔥🔥

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 4'036'416 bytes]]

24.04.2018 20:54:09, Generation Awlaki: Another Counter Christianity  
book,this book is source of video series related Christianity which was  
uploaded by "merciful servant" YouTube channel

{\*NOTE\* - I'm not promoting or trying to show any support to any channel on  
YouTube}

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 13.03.2018 09:22:05}}

[[Video, size 17'367'844 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Video, size 29'905'179 bytes]]

24.04.2018 20:54:09, Generation Awlaki: For those who speak Dutch: Abou  
Hafs - wat doe je als je stemt?

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 16.03.2018 19:21:24}}

[[Video, size 54'650'254 bytes]]

24.04.2018 20:54:09, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 11.03.2018 17:47:19}}

[[Video, size 25'369'680 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 10'254'735 bytes]]

24.04.2018 20:54:09, Generation Awlaki: Yourbrothersindeen:

"History of Quranic text from Revelation to Compilation"

This is a very useful book for the students of Quranic history.

How Torah and Injil got corrupted and how we now got the current Bible, is presented here too alongside refutation of the lies against Al-Furqan(Quran).

~Spread the book as much as you can~

[PROMOTING CHANNEL IS APPRECIATED]

24.04.2018 20:54:09, Generation Awlaki: When teaching Tawheed hit a nerve with their people, the Messengers didn't back away nor dilute it; they became more courageous, firm persistent, fearless and even daring!

Analyze some of their responses in the Quran, keeping in mind the world of their time united against them when they said this:

1. Hud (Alyhi Alsalam) said:

"I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, With Him (ALLAH).

So \*[plot]\* against me, \*[all of you]\*, and \*[give me no respite]\*!

I put my trust in ALLAH, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock."

{Quran, 11:54-56}

2.Nuh (Alyhi Alsalam) said:

"O my people, if my stay (with you), and my reminding (you) of the Ayat of Allah is hard on you, then \*I put my trust in ALLAH\*. So \*[devise your plot]\*, \*[you and your partners]\*, and let not your plot be in doubt for you. \*[Then pass your sentence on me and give me no respite.]\*"

{Quran, 10:71}

3. \*\*Muhammad (Sallah Allahu Alyhi Wasalam) was ordered to say:

Say (O Muhammad): "Call \*[your (so-called) partners]\* and then \*[plot]\* against me, and \*[give me no respite]\*!"

"Call \*[your (so-called) partners]\* and then \*[plot]\* against me, and \*[give me no respite]\*!"

Verily, my Wali (Protector, Supporter, and Helper) is ALLAH Who has revealed the Book (the Qur'an), and He protects, supports and helps the righteous

{Quran, 7:195-196}

Pure Tawheed makes real men out of its bearers!

~Shaykh Ahmad Jibril ﷺ

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 2'662'302 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 7'814'166 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 4'686'713 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 5'412'577 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 7'307'992 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 1'291'630 bytes]]

24.04.2018 20:54:09, Generation Awlaki: [[Document, size 2'099'729 bytes]]

24.04.2018 20:54:10, Generation Awlaki: 🖱 For those of u asked for these nasheeds!!! :)

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 2'974'099 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 1'571'846 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 2'895'523 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 3'662'713 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 1'362'031 bytes]]

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24.04.2018 20:54:10, Generation Awlaki: [[Document, size 8'733'940 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 3'546'285 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 4'250'129 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 4'504'666 bytes]]

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24.04.2018 20:54:10, Generation Awlaki: [[Video, size 17'407'919 bytes]]

24.04.2018 20:54:10, Generation Awlaki: “When Allāh says pray, we hear and we obey, that's it! Because if you don't pray, you're not a Muslim. The Prophet (ﷺ) said: "The difference between us and them is prayer, whomever leaves prayer is a Kāfir". Kāfir! How many of this Ummah pray? How many of this worldwide Ummah, pray? Small percentage. Small percentage of this Ummah, I would say with extremes, maybe less than 5%. How many of us pray on time? How many of us know the value of this prayer?

The people of Hell are asked "Why are you in Saqār?" They will say "We were of those who didn't pray." The worst valleys of Hell are mentioned in the Qur'ān. These are not for someone who doesn't pray, you don't pray, that's Hell 100%. But we're talking about someone who plays around with his prayer; delays prayer, doesn't pray them on time, combines them all when he gets home...the three worst valleys in Hell are for these people. The one who delays his prayer, the one who is mindless in his prayer, the one who doesn't take care of this obligation in Islām.”

~ Shaykh Ahmad Musa Jibrīl (الله ح فظه ).

24.04.2018 20:54:10, Generation Awlaki: [[Video, size 17'166'739 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Photo]]#ShaykhAhmādGems

24.04.2018 20:54:10, Generation Awlaki:  
[[Webpage]]<https://youtu.be/ST4RS0U5kpU>

24.04.2018 20:54:10, Generation Awlaki: Abu Waleed launched Refutation of the Murjiah #series

He will be telling more about the Murjiah and their madhab and also about the kufr of the Saudi regime.

Every week new episode on his YouTube channel in shaa Allah.

24.04.2018 20:54:10, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 21.03.2018 13:23:21}}

[[Video, size 34'211'395 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Video, size 1'571'906 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Video, size 9'026'559 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Video, size 7'886'688 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Video, size 26'389'235 bytes]]

24.04.2018 20:54:10, Generation Awlaki:  
[[Webpage]]<https://youtu.be/p0Kcc5iNapM>

24.04.2018 20:54:10, Generation Awlaki: A debate with "Quranist"

So before you watch this video you mus know who they are and here is some info regarding them-

Some people have started to claim that the Sunnah is not a source of legislation. They call themselves “al-Qur’aaniyyeen” and say that we have the Qur’aan, so we take as halaal whatever it allows and take as haraam whatever it forbids. The Sunnah, according to their claims, is full of fabricated ahaadeeth falsely attributed to the Messenger of Allaah (peace and blessings of Allaah be upon him). They are the successors of other people about whom the

Messenger of Allaah (peace and blessings of Allaah be upon him) told us. Ahmad, Abu Dawood and al-Haakim reported with a saheeh isnaad from al-Miqdaam that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Soon there will be a time when a man will be reclining on his couch, narrating a hadeeth from me, and he will say, ‘Between us and you is the Book of Allaah: what it says is halaal, we take as halaal, and what it says is haraam, we take as haraam.’ But listen! Whatever the Messenger of Allaah forbids is like what Allaah forbids.” (Al-Fath al-Kabeer, 3/438. Al-Tirmidhi reported it with different wording, and said that it is hasan saheeh. Sunan al-Tirmidhi bi Sharh Ibn al-‘Arabi, al-Saawi edn., 10/132). The name al-Qur’aaniyyeen does not befit these people, because the Qur’aan tells us, in almost one hundred aayahs, to obey the Messenger (peace and blessings of Allaah be upon him). Obedience to the Messenger (peace and blessings of Allaah be upon him) is considered in the Qur’aan to be a part of obedience to Allaah, may He be glorified. “He who obeys the Messenger, has indeed obeyed Allaah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them.” [al-Nisa’ 4:80 – interpretation of the meaning]. The Qur’aan, which they claim to follow, denies the faith of the one who refuses to obey the Messenger (peace and blessings of Allaah be upon him) and does not accept his ruling: “But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [al-Nisa’ 4:65 – interpretation of the meaning]

Their suggestion that the Sunnah is “contaminated” with fabricated ahaadeeth is not valid, because the scholars of this ummah took the utmost care to purify the Sunnah from all alien elements. If they had any doubts about the truthfulness of any narrator, or there was the slightest possibility that he could have forgotten something, this would be sufficient grounds for rejecting a hadeeth. Even the enemies of this ummah have stated that no other nation has paid so much attention to examining its reports and their narrators, especially in the case of reports narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him).

For it to be obligatory to follow a hadeeth, it is sufficient for it to be known that it is a saheeh (authentic, sound) hadeeth narrated from the Messenger of Allaah (peace and blessings of Allaah be upon him). The Prophet (peace and



blessings of Allaah be upon him) was content to convey his message by sending just one of his Companions, which proves that the hadeeth reported by one trustworthy person must be followed.

Moreover, we would ask these people: where are the aayaat which tell us how to pray, or which tell us that the obligatory prayers are five times daily, or which tell us about the nisaab on various kinds of wealth for the purpose of zakaah, or about the details of the rituals of Hajj, and other rulings which we can only know from the Sunnah?

Al-Mawsoo'ah al-Fiqhiyyah, 1/44

24.04.2018 20:54:10, Generation Awlaki: [[Photo]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 912'071 bytes]]

24.04.2018 20:54:10, Generation Awlaki: [[Document, size 481'329 bytes]]

24.04.2018 20:54:10, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 23.03.2018 18:58:06}}

[[Video, size 88'612'530 bytes]]

24.04.2018 20:54:10, Generation Awlaki: @yasiribnsaleem

Clearing a misconception by way of allegation from some of the poorer students of knowledge about who and what is a Kharijee. This myth is often propagated without to actually verify nor comprehend the actual beliefs of the person today and thus unjustly he is labelled with a title which is not accurate.

24.04.2018 20:54:10, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 23.03.2018 17:50:09}}

[[Video, size 70'820'369 bytes]]

24.04.2018 20:54:11, Generation Awlaki: [[Photo]]

24.04.2018 20:54:11, Generation Awlaki: [[Video, size 112'809'269 bytes]]

24.04.2018 20:54:11, Generation Awlaki: Bhat junaid:

When Umar bin al-Khattab (عنه الله رضى) was walking in the market, he passed by a man who was supplicating,

“O Allah, make us of your ‘few’ servants! O Allah make us of your ‘few’ servants!”

So Umar said to him, “Where did you get this dua (supplication) from?” And the man said,

“Allah in his Book says

‘And few of my servants are grateful.’ (Qur’an 34:13)”

So Umar wept and admonished himself, “The people are more knowledgeable than you, O Umar! O Allah make us of your ‘few’ servants.”

Sometimes when you advise someone to leave a sin, they respond with “But most people do it, it’s not just me!” But if you look for the words “most people” in the Qur’an, you will find that most people -

“do not know” (7:187)

“do not give thanks” (2:243)

and

“do not believe” (11:17).

And if you look for “most of them”, you will find that most of them are -

“defiantly disobedient” (5:59)

“ignorant” (6:111)

“turning away” (21:24)

"do not reason" (29:23), and

“do not listen” (8:21).

So be of the “few”, whom Allah says about them:

"And few of my servants are grateful." (34:13)

"But none had believed with him, except a few." (11:40) -

“In the gardens of pleasure, A [large] company of the former peoples, And a few of the later peoples.” (56:12-14)

Ibn al-Qayyim (الله رحمه) said, “Go on the path of truth and do not feel lonely because there are few who take that path, and beware of the path of falsehood and do not be deceived by the greatness of the perishers.” [Found in Kitab al-Zuhd by Ahmad bin Hanbal (الله رحمه), and also in the Musannaf of Ibn Abi Shaybah.] -

May Allah make us of His few servants

24.04.2018 20:54:11, Generation Awlaki: [[Video, size 36'197'245 bytes]]

24.04.2018 20:54:11, Generation Awlaki: [[Photo]]

24.04.2018 20:54:11, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 26.03.2018 18:49:20}}

[[Video, size 27'540'403 bytes]]

24.04.2018 20:54:11, Generation Awlaki: [[Webpage]]Every Ayat of Surah 58 al-Mujadilah contains the name of Allah - <http://www.quran-wiki.com/allayatNew2.php?sura=58&aya=0> This is possibly the only Surah of the Qur'an which has Allah's name in every Ayat. Have you wondered why?

Start preparing for Ramadhan! Whether you are reading about a Surah for the first time or revising a Surah, there is much to explore.

Qur'an Wiki

Read, Study and Reflect

<https://telegram.me/quranwiki>

24.04.2018 20:54:11, Generation Awlaki: I just came to know about Quran Wiki. Follow the channel and let's check out the Quran wiki page in shaa Allah !

24.04.2018 20:54:11, Generation Awlaki: 🕌 Q & A series omtrent Zakāt al Fitr door de nobele shaykh Ahmād Mūsā Jibrīl فطره الله ح [NL].

Een zeer nuttig stuk van de shaykh met als inhoud:

- Wat houdt Zakāt al Fitr in?
- Wanneer moet je het geven? En wanneer is de deadline?
- Moet het persé voedsel zijn of mag het ook gewoon geld?
- Waarom moet het voedsel zijn?
- Kan het ook chocolade zijn?

- Wat is een sa'?
- Hoeveel omvat een sa'?
- Wie moet het allemaal betalen?
- Is het een verplichting of een Sunnâh?
- Kan Zakât al Fitr ook gegeven worden aan armen in het buitenland?
- Aan wie wordt Zakât al Fitr gegeven?
- Wie moet de Zakât geven?
- Tellen arme familieleden ook?

En meer. Het mooie aan de shaykh zijn halaqât is dat hij mooie adviezen meegeeft waaronder hij meedeelde: Onze mening is juist dat de mogelijkheid heeft dat er fouten inzitten en onze

broeders zijn fout met de mogelijkheid dat het juist kan zijn. En dit is een voorbeeld van hoe zijn aghlāq is 🙏.



24.04.2018 20:54:11, Generation Awlaki: [[Document, size 978'935 bytes]]

24.04.2018 20:54:11, Generation Awlaki: [[Video, size 9'006'585 bytes]]

24.04.2018 20:54:11, Generation Awlaki: [[Video, size 11'156'466 bytes]]

24.04.2018 20:54:11, Generation Awlaki: [[Video, size 90'974'055 bytes]]

24.04.2018 20:54:11, Generation Awlaki: [[Webpage]]↑Summary of □ Athiesm vs Islam

## Important Debate

Hamza Tsortisz vs Prof Lawrence Krauss.

This is the summarised version of the debate and should be shared. It shows how a renowned professor could not prove athiesm at all, infact comes to conclusion that science cannot prove anything and gets embarassed many times

It was hard work making the summary..So please share and share the ajr

<https://youtu.be/urdFOLwAcp0>

@Kalamullah

24.04.2018 20:54:11, Generation Awlaki: [[Video, size 23'264'613 bytes]]

24.04.2018 20:54:11, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 26.01.2018 20:45:55}}

[[Video, size 7'603'105 bytes]]

24.04.2018 20:55:39, Generation Awlaki: If any of you could repost this and have it spread would be super. Rahima has till June to live by the doctors estimate. Only Allah knows how long she has but thats the guess. Every breath she takes is painful. Please share this and donate.

24.04.2018 20:55:39, Generation Awlaki: [[Webpage]]NEW BOOK: Creed and Islamic Jurisprudence - Based on the works of Shaykh Abdul Aziz bin Marzouq At-Tarefe

{Fully Referenced from The Qur'an, Sunnah, Statements of The Companions of the Prophet ﷺ and Those Who Followed Them}

Subjects included in the book:

- Creed of a Muslim
- Description of the Ablution of the Prophet ﷺ
- Description of the Prayer of the Prophet ﷺ
- Description of the Fasting of the Prophet ﷺ
- Description of the Umrah of the Prophet ﷺ

Published by The Research Center for Hadith

<https://ia601506.us.archive.org/25/items/CreedAndIslamicJurisprudence/Creed%20and%20Islamic%20Jurisprudence.pdf>

24.04.2018 20:55:39, Generation Awlaki: {{FWD: YouTube Downloader [@utubebot], 28.03.2018 19:57:34}}

[[Video, size 11'015'454 bytes]]

24.04.2018 20:55:39, Generation Awlaki: [[Video, size 74'007'186 bytes]]

24.04.2018 20:55:39, Generation Awlaki: [[Webpage]]Imam awlaki transcript collection of his lectures

<http://sunniconnect.com/s7/index.php/category/167-imam-anwar-awlaki>

24.04.2018 20:55:39, Generation Awlaki: [[Webpage]]URGENT HELP NEEDED

Assalamu Alaykum or Hello, my beloved niece Rahima (7 months old) is back home in Bangladesh and has pulmonary hypertension - a rare heart disease which is fatal without an operation. The cardiologist said her chances of survival is very slim if she does not undergo surgery in the next few months. Unfortunately, doctors have turned Rahima away as they are unable to perform the surgery in Bangladesh or India as they simply do not have skilled

surgeons to proceed with the surgery they have 5 weeks left to raise the money Subhan'Allah

Please donate even as little as you can

<https://www.youcaring.com/rahimakarim-1123619>

24.04.2018 20:55:40, Generation Awlaki: [[Video, size 223'072'139 bytes]]

24.04.2018 20:55:40, Generation Awlaki: [[Video, size 172'457'061 bytes]]

24.04.2018 20:55:40, Generation Awlaki: Assalam Aleykum Warahmutullahi Wabarakatuhu

Share this channel with brothers and sisters who wants to learn about the DEEN and don't forget to backup this channel.

One more thing upload the videos wherever you can... Share the knowledge... IN Sha Allaah 🙏📄

May Allaah guide us all to the right path.

<https://t.me/joinchat/AAAAAFJhWgvjyetCP8cTqA>

24.04.2018 20:55:40, Generation Awlaki: {{FWD: YouTube Downloader [@utubebot], 02.04.2018 19:00:51}}

[[Video, size 90'668'364 bytes]]

24.04.2018 20:55:40, Generation Awlaki: A sister asks Shaykh Khālid ar-Rāshid (أُسْرَهُ اللهُ فِ ك):

“What is your opinion concerning the subject of women working, is it halāl or harām?”

Shaykh Khālid ar-Rāshid (أُسْرَهُ اللهُ فِ ك) responds by saying:



“We do not say anything is halāl except what Allāh has made halāl, and we do not say anything is harām except what Allāh has made harām.

We are in need of women to work, but where does she work?

In between men?! She speaks to them and they speak to her?! She laughs with them and they laugh with her, asking each other about their affairs?! She has a delightful time with them, and they have a delightful time with her, until her Hayā’ goes away, where she wouldn’t have any significance?

No way, a woman can work, however with guidelines. Our religion has simplicity and ease, and it has softness, and it deals with different circumstances, and it deals with different situations, as it must be done.

“We have not neglected in the Kitāb (i.e. Qur’ān) a single thing.” [6:38].

And you don’t find anything in this Dīn, except that it has a way out. However, free-mixing, adorning herself and forbidden acts?! No way, the Dīn doesn’t accept this!

I say that a woman is concealed and honoured, if we need her to work in a field for woman, then she is welcome to work there, or else she adheres to her house and Allāh will suffice her from His bounty.

Many of the girls argue that they’re in need of a profession, however I say that their need for the Taqwā of Allāh is given precedence to their need for a profession.

Because if she feared Allāh, then Allāh will suffice her profession and give her a way out. But for the way out to be in harām? Not at all! The way out (given by Allāh) will never be in harām.

We are not against women working, but we're against where a woman works. We don't want her to be a toy that's played around with left and right.

And by Allāh, the one who there's no deity except Him, today, just today alone during 'Asr, I was informed of a story of a girl working amongst men, until she became a toy between their hands.

So a cousin of hers came to her (for marriage), but she replied to him "I am not suitable for marriage", she outwardly proclaimed to her cousin, she said:

"I am not suitable for marriage, due to the affect of frequently free-mixing with these (men), I have lost the most honourable thing I hold (my chastity), the wolves played around with me until they took the most honourable thing I hold, so who would accept me as a wife for him?"

He (the cousin) says (to me), he is consulting with me, he says "shall I conceal her and take her (to marry)? Should I conceal her due to her exposure and accept her as a wife to me, or what should I do?"

What caused her to reach that extent? Because she took sitting around with men as a light matter, so fear Allāh.

We do not wage war against women working, but rather we're against where a woman works."

24.04.2018 20:55:40, Generation Awlaki: What is the hukm on and the difference between ruling by and legislating other than what Allāh revealed?

By ash-Shaykh al-'Allāmah 'Alī al-Khudayr fakk Allāhu asrah

Question: What is the hukm on and what is the difference between ruling by other than what Allāh revealed and legislating laws other than what Allāh has legislated, and is this what is occurring in some of the lands of the Muslimīn? And which of these two is kufrun dūna kufr and which of them is major kufr?

Answer: The difference between them is that legislating is more specific than ruling by other than what Allāh revealed, and ruling by other than what Allāh revealed is general. That is because the one who rules/judges by other than what Allāh revealed could be ruling according to the legislated man-made laws, or he may be ruling by his whims and desires.

As for legislating, that is kufr akbar, and no more elaboration is needed. It is an act of major kufr and there is no need to look into the belief of the one who does it. Allāh (ta'āla) says;

{Or have they partners with Allāh who have legislated for them a deen which Allāh has not given permission} 42:21

And Allāh (ta'āla) says;

{...and if you obey them, then you would indeed be mushrikūn} 6:21

As for ruling/judging by other than what Allāh revealed, then there are details:

١. If he rules/judges by his whims and desires in a single judgement, then this is kufrun dūna kufr as it is indicated in the Hadīth, “The judges are three: Two

judges that are in the fire...” In which it goes on to speak about the ignorant judge and the judge who rules by his desires, and that is the relevant part of the Hadīth.

٢. If he judges/rules by another legislation, man-made laws, regulations, tribal customs, traditions and similar things which oppose the Sharīʿah, then this is kufr akbar. Allāh (taʿāla) says;

{And whosoever does not judge by what Allāh revealed, such are the kāfirūn} 5:44

And Allāh (taʿāla) says;

{Have you seen those (munāfiqūn) who claim to believe in what has been sent down to you and that which was sent down before you, they wish to seek judgement from the tāghūt, although they have been ordered to reject it.} 4:60

And Allāh (taʿāla) says;

{They took their rabbis and monks to be their lords besides Allāh} 9:31

And the Prophet sall Allāhu ‘alayhi wa sallam explained this as meaning they obey them in what they make halāl and harām. Allāh (taʿāla) says;

{...and if you obey them, then you would indeed be mushrikūn} 6:121

24.04.2018 20:55:40, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 02.04.2018 19:24:55}}

[[Video, size 29'340'259 bytes]]

24.04.2018 20:55:40, Generation Awlaki: Demolition of Shiism kaafir  
mushrikeen !

24.04.2018 20:55:40, Generation Awlaki: [[Video, size 39'594'532 bytes]]

24.04.2018 20:55:40, Generation Awlaki: [[Photo]]

24.04.2018 20:55:40, Generation Awlaki: [[Photo]]

24.04.2018 20:55:40, Generation Awlaki: [[Video, size 7'609'310 bytes]]

24.04.2018 20:55:40, Generation Awlaki: [[Video, size 39'145'934 bytes]]

24.04.2018 20:55:40, Generation Awlaki: [[Video, size 118'920'129 bytes]]

24.04.2018 20:55:40, Generation Awlaki: [[Photo]]

24.04.2018 20:55:40, Generation Awlaki: By ash-Shaykh al-‘Allāmah Nāsir Ibn  
Hamad al-Fahd

Indeed the principle, ‘Whoever does not do takfīr of the disbeliever, is then a disbeliever’ is a well-known principle, and is the third nullification of the nawāqid of Islām, as mentioned by the Shaykh Muhammed Islām ‘Abdīl-Wahhāb, rahimahullāhu ta’ala, when he said, “The Third: Whoever does not do takfīr of the mushrikīn, doubted their kufr, or approved their mathhab, disbelieves”. Except that this principle is not upon this generalization, and there is explanation and elaboration to be done, whom whoever ignores falls into great bātil, by doing takfīr of the Muslimīn or by not doing takfīr on the kuffār al-asliyyīn (original disbelievers).

This explanation is as follows:

Know, firstly, that the origin regarding this principle is not related to circumstances involving actions or saying what is disbelief, rather it is related to rejecting reports and belying the texts [i.e. Āyāt, Ahadīth, etc] so whoever leaves the disbeliever without doing takfīr of him, this would be considered a denial on his behalf of the texts that involve doing takfīr of him. So based on this, it is a must that the text regarding takfīr of him must be authentic and agreed upon, and it necessitated that the one who leaves-off doing takfīr must be rejecting these texts. For the mukaffirāt [those things that make one a disbeliever], are not one, and falling into them also is not upon one level; to explain this matter, we have to distinguish and divide them into two:

#### The First Category: The Original Disbeliever.

Like the jew, christian, majoos and other than them. Whoever does not do takfīr of these, doubts their disbelief, or approved their mathhab, then he is a disbeliever by ijmā' as was mentioned by

more than one of the people of knowledge. Because in this [action] is a rejection of [shar'ī] texts that mention the falsehood of other than the mathhab of the Muslimīn and the disbelief of whoever is not upon the religion of Islām.

.

#### The Second Category: The murtadd from Islām.

.

This one is upon two divisions:

.

The first: Whoever announces his apostasy and his leaving of Islām to another religion like judaism, christianity, atheism, then the ruling upon him is like to the ruling upon someone from the aforementioned category (kāfir asli).

The Second: The one who commits a nullification of Islām, except he still claims to be upon Islām, and that he isn't a disbeliever by committing this nullification, then he is upon two categories as well:

Whoever does a manifest and clear nullification of Islām, upon which there is an ijmā' [that it is a nullification] like insulting Allāh, the Mighty and Majestic, for example, then he is a disbeliever by ijmā'; whoever does not do takfīr of him is one of two, either:

i. The person that believes and accepts that cursing [Allāh] is disbelief, that this action is disbelief, except that he desists from implementing this ruling upon a specific person due to a lack of knowledge (about the state or condition) or a doubt that he has, and the likes, then this person is wrong, and this statement of his is falsehood, however one cannot do takfīr of this person because he has not rejected nor denied any texts, as he has affirmed that the ijmā' that the one who insults [Allāh] is a disbeliever.

ii. The one who denies that cursing Allāh is disbelief in the first place, so this one disbelieves after bayān (explaining to him), because he rejects the ijmā' and the texts. The likes of these are the ones who worship the graves and attribute themselves to Islām. So whoever denies that this man's action is disbelief, then he is a disbeliever because he has

rejected the explicit texts, but whoever affirms that this action is disbelief [i.e. the worshipping of the grave], but does not do takfīr of the person due to a doubt he sees, then he does not disbelieve.

The one who does a nullification of Islām upon which there is a difference of opinion, like the leaving-off of prayer, this issue for example, there is difference of opinion over, and the one who differs with another o

24.04.2018 20:55:40, Generation Awlaki: n this issue [whether it is disbelief or not] is not a disbeliever, nor even an innovator or fāsiq, even if he is wrong.

24.04.2018 20:55:40, Generation Awlaki: [[Photo]]

24.04.2018 20:55:41, Generation Awlaki: By ash-Shaykh al-'Allāmah 'Alī al-Khudayr fakk Allāhu asrah

The third nullifier: Whoever does not make takfīr on the mushrikīn, doubts their kufr or thinks their mathhab is correct, disbelieves. This consists of three issues:

.

١. That he does not make takfīr on the mushrikīn after [knowing] their clear kufr and this is included in the author's statement and this is from the angle of when he is shown and informed of their shirk.

٢. That he doubts their kufr and it indicates another category when [he] added "or", doubt being that the things in question are equal or no preference given over another.

٣. "Thinks their mathhab is correct", which is the most common because the first and second would fall under this because the first is related to belief and the second is related to belief but this third category on top of it relating to beliefs attributes soundness to their beliefs. This is the one who says, "their beliefs are correct" or that "they are on the truth" or "every din except theirs' is false."

Two conditions are required before making takfir on the one who did not make takfīr on the mushrikīn:

١. The evidence of their kufr is established from the Book and the Sunnah; if he is then shown their kufr and he does not make takfīr on them he disbelieves as stated by ash-Shaykh Sulaymān Ibn 'Abdillāh in "Majmū Tawhid".

٢. He was not ignorant of their kufr; if he was not like those who did not know of their kufr, and if he is aware and does not make takfīr, he disbelieves. A mention of the ijma' on the kufr of the one who does not make takfīr on the mushrikīn is found in al-Qādī 'Iyyad's book "Shifā" (2/281), ash-Shaykh Sulaymān Ibn 'Abdullāh in his treatise "Awthaq 'Urah al-Īmān (p. 126), as well in his Majmū Tawhid, and Shaykhul-Islām Ibn Taymiyyah's fatāwā (2/363).



Those kuffār you must make takfīr on are divided into two types:

١. Those from whom the ‘Ulamā have an ijmā’ on their kufr and it is all those who are not from ahlul-Qiblah, like the yahood or nasārā or majus or sikh and other than them.

٢. Those claimants of Islām from ahlul-Qiblah and they have in them clear kufr and the ‘Ulamā have an ijmā’ on performing takfīr upon them; like the ijmā’ with regards to the groups similar to the Nusayriyyah. Shaykhul-Islām Ibn Taymiyyah said regarding them, “Indeed their kufr is greater than that from the (aslī) mushrikīn.” As well when the senior ‘Ulamā issued a fatwā on the kufr of Qādiyāniyyah (in our time) and as well the Pakistani government declared them kuffār; refer to “Fatawa al-Lajnah” collected by ad-Duwaysh (2/1116). A fatwa was also issued by the Muslim world league pertaining to their kufr. Similar to them are the Drūz, Bahā’iyyah, Bābiyyah, Rāfidah and Bātiniyyah; refer to Majmu’ al-Fatawa (2nd volume) and the sharh of al-Bassam “Nayl al-Ma’raib” in the chapter on the ruling of the apostate (p. 14).

The fatwā for the kufr of the Bahā’iyyah and Bābiyyah was issued at the Islamic fiqh council in Makkah and they declared them kuffār. The Tijaniyyah were declared kuffar by the Lajnah in fatwa #5553 (p. 229). The Lajnah also mentioned the Druz are kuffar in #11800 (2/228). In the present day the secularists are kuffār, having committed a nullifier from the Din; viewing the Din as insufficient, backwards and separating it completely from politics. Similar to them are the masonic movements, the communists, and the Ba’thist as well as the Rāfidah and all groups who claim Islām but come with clear kufr that the ‘Ulamā formed an ijmā’ making takfīr on them. Another group is the Jahmiyyah and from the ‘Ulamā that said there is an ijmā’ in takfīr on the Jahmiyyah is Ibnul-Qayyim who mentioned in his “Nuniyyah” that 500 scholars, like Ibn Mubārak and others, made takfir on them.

Where the difference in takfīr [comes from] on these is with regards to the general laymen of the groups that claim Islām but have clear kufr in them. For instance, the general layman of the Bātiniyyah, Rāfidah, Jahmiyyah and other than them from the different groups [that were just mentioned].

The ruling on the one who does

24.04.2018 20:55:41, Generation Awlaki: not make takfīr is explained in three sections;

١. Those [groups] the ‘Ulamā have Ijmā’ on their kufr who are not from ahlul-Qiblah such as the yahood, nasārā and the hindus. So whoever does not do takfīr on them then he is a kāfir. Ibn Taymiyyah stated an ijmā’ in his Majmu’ (2/383) and said, “Whoever doubts in the kufr of the yahood, nasārā or the mushrikīn then he is a kāfir.” As well an ijmā’ was stated by al-Qādī ‘Iyyād in “Shifā” (2/281) and he said, “Whoever does not make takfīr on anyone from the yahood or nasārā and does not think they are in kufr or doubts their kufr is a kāfir.”

٢. Those [groups and sects] that say “there is nothing worthy of worship except Allah” that come with clear kufr that the ‘Ulamā declared an ijmā’ on performing takfīr on them; and this has a tafsīl (explanation) attached to it:

He knows of their (i.e., the sects who affiliate themselves to Islām) kufr, and he does not make takfīr on them even after gaining that knowledge, then he is a kāfir. An ijmā’ was stated by Ibn Taymiyyah in his book “Sārim Maslūl” and he mentioned, “Whoever did not declare the kufr of those who attributed divinity to ‘Alī, disbelieved.” There is no doubt in the kufr of those who didn’t declare their kufr and that is evident based on the Hadīth of Malik al-Ashja’i that, “Whoever says there is nothing worthy of worship except Allah and disbelieves in everything else that is worshipped besides Allāh, his blood and wealth become harām,” and this is narrated in Muslim. The significance of the Hadith is that the wealth, blood and the honor of an individual does not become harām until he disbelieves in everything that is worshipped other than Allāh and from [all] kufr, along with that making takfīr on its people.

٣. Those where a difference of opinion occurs regarding the general laymen of the different groups of bid’ah like the Jahmiyyah [and the others mentioned]. An example of this is one has knowledge of the adillah (proofs) showing their

kufr then it is wājib on him to declare their kufr and if he does not this nāqid (nullifier) applies on him. But, if he does not declare their kufr because he looked and weighed their kufr and he believes that there is a barrier that prevents from making takfīr [straight away], such as them being laymen or they a ta'wil present or were confused or they are ignorant (i.e., hujjah not established on them), then this one it is not allowed to make takfīr and this nāqid isn't applied on him.

The author's statement "al-mushrikin" indicates based on the usage of the "alif" and "lam" here is referring to "al-" "ahd" (i.e., the mushrikin that regularly comes to mind) and included in the categories of the mushrikīn are two:

١. The mushrik by asl and he was never attributed to the Qiblah.
٢. The mushrik murtadd and he came with an established act of kufr and was from those who said "there is nothing worthy of worship except Allah".

(Taken from his sharh of the nullifiers of Islām)

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24.04.2018 20:55:41, Generation Awlaki: Allāh states that even though the Martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life.

Masrūq said: We asked `Abdullāh about this āyah, He said, 'We asked the Messenger of Allāh ﷺ the same question and he said:

‘Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allāh), and they wander about in Paradise wherever they wish. Then they return to those lamps; Allāh looks at them and says ‘Do you wish for anything?’ They say ‘What more could we wish for, while we go wherever we wish in Paradise?’ Allāh asked them this question thrice, and when they realise that He will keep asking them until they give an answer, they say ‘O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.’ Allāh knew that they did not have any other wish, so they were left’. [Muslim 3:1502]

Imām Ahmad recorded that Ibn `Abbās said that the Messenger of Allāh ﷺ said:

‘The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where there provisions are brought to them from Paradise day and night’. [Ahmad and Ibn Jarīr collected this hadīth, which has a good chain of narration]

It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allāh knows best.

- Tafsīr Ibn Kathīr (English- Abridged) Vol.2 pp.319-322.

24.04.2018 20:55:41, Generation Awlaki: [[Video, size 17'166'739 bytes]]

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24.04.2018 20:55:41, Generation Awlaki: Beautiful lectures of Shaykh Ahmad  
Musa Jibril.

Make sure to watch them all, take the time to watch one by one in shaa Allah.

24.04.2018 20:55:41, Generation Awlaki: {{FWD: Abu Muhāmmad  
the.last.prophet\_\_ [@ghurabaah], 21.04.2018 18:44:39}}

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24.04.2018 20:55:41, Generation Awlaki: [[Photo]]SubhanAllaah!

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29.04.2018 21:59:58, Generation Awlaki: [[Video, size 469'125'494 bytes]]

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30.04.2018 13:20:32, Generation Awlaki: [[Video, size 930'693'227 bytes]]

30.04.2018 13:20:32, Generation Awlaki: “Amantu billah wa kafartu bit taghut  
| I have believed in Allah and I have rejected Taghut”

30.04.2018 13:20:32, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 25.02.2018 15:45:55}}

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30.04.2018 13:20:32, Generation Awlaki: {{FWD: YouTube Downloader  
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30.04.2018 13:20:32, Generation Awlaki: Answer to those who use: “هجرة لا” (there’s no hijrah after the conquest)

This was because hijrah was wājib from makkah to madīnah, and one of the severe major sins to abandon it according to the majority, whereas Al-Wāqidī and al-Baghawī even stated it was a condition for one’s Islām to migrate with the Rasūl (ﷺ).

So when Rasūlullāh (ﷺ) conquered Makkah, it now became Dār al-Islām, and therefore hijrah is not wājib from it.

So that’s what “الهجرة لا” (there’s no hijrah after the conquest) means. Makkah was dār al-kufr under the authority of quraysh by Ijmā’, then it turned into dār al-Islām, and today it’s dār al-kufr again, under the authority of the saudi tawāghīt who replace the sharī’ah of Allah, ally with the kuffar, hate the din of Allah, correct the beliefs of the kuffar (all kuffar are equal if they have saudi citizenship), permit tahakum to the taghut, and permit the rāfidah to do their shirk.

01.05.2018 15:54:55, Generation Awlaki: [[Video, size 23'211'735 bytes]]

01.05.2018 15:54:55, Generation Awlaki: [[Webpage]]Finished off the Explanation of ‘Aqīdah at-Ṭaḥāwīyyah of the noble shaykh Ahmād Mūsā Jibrīl , by Allāh’s Will. The shaykh talked about 28 statements about Allāh and one statement about the Prophet ﷺ. May Allāh reward the shaykh for explaining that book and giving wonderful replies to the deviant sects. Āmīn 🙏

<https://drive.google.com/file/d/1YQdLf0IJOV53bKw8cN8CCLmh7InNTTp1/view?usp=sharing>

01.05.2018 15:54:55, Generation Awlaki: [[Document, size 1'721'141 bytes]]

02.05.2018 22:39:19, Generation Awlaki: [[Video, size 18'470'305 bytes]]

02.05.2018 22:39:19, Generation Awlaki: [[Video, size 152'094'152 bytes]]

02.05.2018 22:39:20, Generation Awlaki: [[Video, size 71'858'205 bytes]]

02.05.2018 22:39:20, Generation Awlaki: [[Video, size 39'099'924 bytes]]

02.05.2018 22:39:20, Generation Awlaki: [[Video, size 41'996'765 bytes]]

02.05.2018 22:39:20, Generation Awlaki: [[Video, size 88'226'284 bytes]]

02.05.2018 22:39:20, Generation Awlaki: {{FWD: Mr H, 02.05.2018 16:16:53}}

[[Photo]]

02.05.2018 22:39:20, Generation Awlaki: [[Photo]]As-Shaykh Al-'Allāmah Fāris Al-Zahrānī [الله رحمه ]

02.05.2018 22:39:20, Generation Awlaki: [[Photo]]

02.05.2018 22:39:20, Generation Awlaki: Mālik b. Dīnār said,

“If the dunyā consisted of temporary gold, and the Hereafter of eternal sand, then a smart person should choose the eternal sand and ignore the temporary gold!”

I say: ‘Well, then how difficult can our choice really be, when we know that the dunyā consists of temporary sand and the Hereafter consists of eternal gold?’”

(al-Qurṭubī, al-Jāmi‘ li-Aḥkām al-Qur’ān: 20/22)

02.05.2018 22:39:20, Generation Awlaki: An excerpt from ‘Commanding Virtue and Forbidding Vice’

by Ibn Hazm al-Andalusi adh-Dhāhiri

It should be said to them: What do you say about a sultān who puts the Jews in charge, makes the Christians his army, forces the Muslims to pay the jizyah [protection tax], raises weapons against Muslim children, demands Muslim women to fornicate, holds arms against Muslims, captures their women and children, and is publicly perverse with them; but in all of that, he still agrees with Islām outwardly and he continues to pray?



If they say that it is not permissible to rise against him, then it should be said: but he will continue killing Muslims until he is the only one who remains, him and Ahl al-Kufr [the people of disbelief] along with him; if they permit having sabr [patience] in that situation, they would have opposed Islām and abandoned it; but if they affirm the obligation to rise against such a tyrant – and this is their actual opinion – then it is said to them: what if he killed only ninety percent of the Muslims or all of them except one of them and captured their women and took their wealth; if they reject standing against him, they contradict themselves; but if they still agree, then we continue to ask them about killing fewer and fewer Muslims, while they continue to agree with standing against him, until we reach the killing of a single Muslim, or the capture of a single woman, or the taking of a single person's wealth, or the oppressive violation of someone's skin (through whipping); if they distinguish between any of that, they contradict themselves and make rulings without evidence, which is not allowed; but if they obligate a physical response to all of that, they return to the truth.

We further ask them about one whose wife, daughter, son and himself are to be abducted by a corrupt sultān so that he could be sexually perverse with them; should he surrender himself, his wife, his son, and his daughter to this evil; or is it farḍ upon him to defend against whoever wanted this? If they say that it is farḍ upon him to surrender himself and his family, they have said something terrible that no Muslim says; but if they say that it is farḍ upon him to fight, then they return to the truth and they must say the same thing about every Muslim, i.e. defending each other [as all Muslims are brothers] in person and property.

02.05.2018 22:39:20, Generation Awlaki: Destroying the Madkhali Madhab

## THE SALAF REGARDING REVOLTING AGAINST THE KĀFIR RULER

A Refutation of the Mād Mādkhali Murji'āh from the Ulema of Tāwhid of the Sālaf.

Many a time from our Madkhali friends we hear the claims of; 'Oh brother we are not allowed to rise against the ruler nor say a word against him, rather we should be patient and not utter a word against him he is the legitimate ruler!'

When We know and can see as clear as the sun in the midday that these rulers are nothing but crooks who are killing Muslims and have given away the lands of the Prophet ﷺ Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn to the Crusaders.

The land of which was once the sanctuary of the Prophets Ibrāhīm and Muhammad the land from where the Warriors of Islām; الله رضى عنهم the land of the fearless Sahābah, الله, marched and brought the Roman and Persian Empires to their knees- from where it conquered from Spain to China, from Morocco to Indonesia; the land which was the Land protecting the Muslims, and assisting all Muslims everywhere on earth against the kuffār, while sheltering the Muwahhidīn...

Today, this is the same land from where Zionist jets and Crusader bombers and missiles are launched from, blowing apart weak Muslim children, women, and the elderly; today it is the same land from where the Armies of the Cross launch their operations against the Muslim lands... To such a degree, that there is no jet/bomber that attacked Iraq, except that it came from the Arabian Peninsula; then in such a case can we even regard those lands as being a safe haven for Ahl Tāwhid today?

What then was the response in Noble Ulema of the past in regards to Revolting or Speaking up against such Rulers?

It is recorded in Sahīh Al-Bukhārī and Sahīh Muslim, on the authority of 'Ubādah Ibn As-Sāmit, "The Messenger of Allāh ﷺ called us, so we gave Bay'ah to him. So from what he took upon us was that we offer Bay'ah upon listening and obeying, during our eagerness or reluctance and in our difficult times and in our easy times and favoring (the commands) instead of

our own (desires), and that we would not dispute the authority from its people.’ He said, ‘Unless you see an open disbelief (Kufr), for which you have an evidence from Allāh about it.’” [This is the wording of Al-Bukhārī (7055, 7056).]

Imām An-Nawawī said, “Al-Qādhī ‘Iyādh said, ‘The scholars have formed a consensus that the leadership (Imāmah) is not to be contracted to a disbeliever (Kāfir) and that if disbelief (Kufr) comes from him, then he is to be removed... So if disbelief (Kufr) and changing the legislation (Shara’ ) or innovation (Bid’ah) comes from him, then he has left the status of authority and his (right) of obedience falls and it becomes obligatory upon the Muslims to rise up against him and remove him and set up a just Imām, if that is possible for them. Then if that is not possible, except for a group (Tā’ifah), then it is obligatory upon them (i.e. a group) to rise up and remove the disbeliever (Kāfir). And that is not obligatory concerning the innovator, unless they assume that they are able (to do so). Then if the inability is confirmed, then the uprising is not obligatory, but the Muslims must make Hijrah away from his land to other than it, and flee with his religion.” [Sahīh Muslim Bi Sharh An-Nawawī” (12/229)]

Al-Hāfith Ibn Hajar Al-‘Asqalānī رحمه الله said, “Ad-Dāwūdī said that, “The scholars are (united) regarding that the oppressive [Muslim] rulers, if it is possible to remove them without fitnah (war), then it is obligatory (Wājib); but if it involves fitnah (war), then it is obligatory to be patient. And some scholars view that it is not permissible to put a fāsiq (oppressor) into rulership if he is as such from the beginning; but if he was put into position while he was righteous, and then later committed oppression- then the scholars have differed regarding revolting against such a (fāsiq) ruler, but the correct opinion is that it is forbidden.

But as for the ruler

02.05.2018 22:39:20, Generation Awlaki: If he is committing kufr, then it is obligatory (Wājib).”

[Refer to “Fat’h Al-Bārī” (13/10).]

See how the scholars of the Salaf differentiated between revolting against a Muslim oppressor, and between a kāfir Tāghūt ruler.

And Shaykh Al-Islām Ibn Taymiyyah رحمه الله said regarding the rulers who do not take Jizyah (tax) from the Jews and Christians, and forbid struggling against the Mushrikeen, “So any group that refuses to do these, even if they accept (the obligation of) these, they are to be opposed. And I have no knowledge of any difference of opinion regarding this.” [Refer to “Majmū’ Al-Fatāwā” (28/503-504).]

So it is obviously clear from these scholars that they differentiated between revolting against a fāsiq oppressive ruler and a Muṭtadi’ – and some scholars stipulated that with the “ability to remove him without fitnah”.

As Al-Qādhī ‘Iyādh رحمه الله said, “And that is not obligatory concerning the innovator, unless they assume that they are able (to do so),” and Ad-Dāwūdī said, “The scholars are (united) regarding that the oppressive [Muslim] rulers, if it is possible to remove them without fitnah (war), then it is obligatory (Wājib)”.

But as for the ruler who commits kufr, they not only made it permissible, they were united upon the obligation of removing him and this is what we find from the apparent words of Shāykh Sulāyman ibn Sahmān.

So O Brother of Tawhīd! Will you blindly-follow your leaders and scholars against the textual evidences?

Allāh the most High tells us,

“It may be that you dislike a thing, yet Allāh brings through it a great deal of good.” [An-Nisā’: 19]

And from this it should be clear that we should at the least raise a word against those who are the Tawāghīt of our own time and speaking against them is obliged upon us;

“(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad (saw) and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.” [3:187]

May Allāh save us from Hypocrisy.

03.05.2018 20:03:10, Generation Awlaki: [[Video, size 3'003'418 bytes]]

03.05.2018 20:07:47, Generation Awlaki: “If the liberal, the decreased, the scammers and the distorter.. testify that you are a “Extremist” Terrorist” “Radical” “Fundamentalist” then this is a certificate for you that you are on the Straight Path - Shaykh Suleiman Al Alwan

03.05.2018 20:09:06, Generation Awlaki: Sa'ûdiyya and their false scholars.

Times back in Jazrīratul arab, the country who claims they rule with Shari'a, there was a man who ascribed himself as a dā-i, a shaykh, mufakkir, or at least the people called him a mufakkir. His name is Hassan al Mālīki who was known on TV channels, Youtube and Twitter with thousands and thousands of followers. Spoke openly that he is against the Sunnah and rejects it. He said on a TV channel named Wesal: "Khomeini is better than the munāfiq Mu'āwiya [عنه الله رضي]."

He calls the amir, the writer of Wahi(revelation), Mu'āwiya a munāfiq who sits in the bottom of Hell while he deems the cursed Khomeini better. This is the first kufr statement because this contradicts several verses in the Qur'an. He

openly tweeted that the only thing the Muslims need is the Qur'an and the sunnah is not needed, the second kufr speech he spread throughout Jazrīratul arab.

The only Muwāhid who opposed this man was none other than the noble shaykh Nāsir al Fahd [أُسْرَهُ اللهُ فَك] who wrote a book about it with refutations, called Kashf ash-shubuhāt.

Another sālūli scholar Turki al Hamad in Jazrīratul arab who openly wrote that Allāh and the devil are two faces on one coin. Nas'alulāh salāmah! He was never tried or detained for this Kufr statement. He made other Kufr statements and insulted Allāh. The noble shaykh Hamūd bin 'Uqla issued a fatwa after he was asked if that the person is a murtad and apostate who says this whether he claims himself as a Muslim or mentally handicapped. Five months later, Turki al Hamad tweeted the following:

عبد الله بن محمد عقيدة يصحح من إلهية نوح تاج زمن وجاء

[We are now in an age in which we need to improve the Aqeedah of Muhammed ibn 'Abdullāh.]

When he said this, there was some chaos of the population and to keep the peace, the tāghūt had picked him up. The noble shaykh Ahmād Mūsā Jibril then tweeted: "Turki al-Hamad is imprisoned and it is a matter of time, days or so that they will let him out again."

And his words became truth. The murtad Turki was released, without a trial, he came out arrogant and haughty. More even that same week when Turki al Hamad was released, the noble shaykh 'Alīyy al Khudayr had a session, he was chained to his wrists and ankles and his son asked him why he was wearing socks. The shaykh then said to his son: the shackles are too tight on my ankles.

The real 'ulamā who went against these Kufr statements, the followers of shaykh Muhammed ibn Abdilwahhâb are stuck for 10 - 20 years or more while

the traitors, the qa'idīn who spread ilhād and atheism who are arrested, in a few days or weeks they can spread their batil(falsehood).

04.05.2018 11:39:06, Generation Awlaki: [[Video, size 37'876'366 bytes]]

04.05.2018 15:38:48, Generation Awlaki: [[Video, size 288'371'005 bytes]]

06.05.2018 21:17:39, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.05.2018 16:49:19}}

[[Video, size 66'021'264 bytes]]

06.05.2018 21:17:39, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.05.2018 16:51:21}}

[[Video, size 51'058'379 bytes]]

06.05.2018 21:17:39, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.05.2018 16:56:22}}

[[Video, size 65'458'030 bytes]]

06.05.2018 21:17:39, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.05.2018 16:58:13}}

[[Video, size 82'077'238 bytes]]

06.05.2018 21:17:39, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.05.2018 17:03:08}}

[[Video, size 95'693'571 bytes]]

06.05.2018 21:17:39, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.05.2018 17:04:23}}

[[Video, size 59'598'523 bytes]]

06.05.2018 21:17:39, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 05.05.2018 17:05:50}}

[[Video, size 64'690'558 bytes]]

08.05.2018 11:01:22, Generation Awlaki: \*\*Takfīr is from Usūl ad-Dīn, not Aslu  
Dīn\*\*

Short Reminder:

“Principles of the religion” (usul ad-din) are those matters of ‘aqidah that the Prophets (السلام عليهم) taught their people, i.e. those matters directly established by their messages, which is in opposition to what is meant by “principle of the religion” (asl ad-din), which is what was established before the messages came and before the messengers were sent (السلام عليهم), like the tawhid of Allah's rububiyyah (divinity) and uluhiyyah (worship)."

The definition for Aslu Dīn is: "The worship of Allāh alone, and abandoning worshipping others besides him, and considering that vilified (evil) and considering whoever does that as astray."

Aslu Dīn is what affirms someone's Islām through the Fitrah and 'Aql without requiring a Messenger, such as the Tawhīd of Allāh & abandoning Major Shirk.

Unlike Takfīr which the Imāms of Ahlu Sunnah in the past & present have stated is a Hukm Shar'ī (unlike the innovators who claim it's known by the 'Aql), which includes labelling others as "Kuffār", "Mushrikīn", "Murtaddīn", "Munāfiqīn" etc...These are all from the Asmā' ad-Dīn (labels of the religion) which is only known by the advent of a Messenger and requires a text.

This is a short summary, and Inshā'Allāh a future series of posts will be made to clarify these important matters, may Allāh grant you all Fiqh in the religion.

08.05.2018 11:03:27, Generation Awlaki: ▲▲Al-Usool-uth-Thalaathah (The Three Fundamental Principles) is one of the famous works of al Imaam Muhammad bin ‘Abdil-Wahhaab

Full commentary by

Sheikh Ahmad Musa Jibril ﷺ

08.05.2018 11:03:30, Generation Awlaki: [[Document, size 6'933'853 bytes]]

08.05.2018 11:08:11, Generation Awlaki: [[Video, size 11'541'962 bytes]]



09.05.2018 12:57:39, Generation Awlaki: [[Photo]] "External and internal enemies uniting against the few righteous carriers of Tawḥīd is like collaborating against the sun to stop it from rising!"

Sheikh Ahmad Musa Jibreel

@asludeen

09.05.2018 23:03:25, Generation Awlaki: Ibn Hibbaan (الله رحمه) has narrated in his book ath-thiqaat '(volume 5, p 2) on the authority of al-Awzaa'ee (الله رحمه) who has said that 'Abdullah bin Mohammed (الله رحمه) said:

"I left for the beach in front of the ribat (voluntary fighters went for certain periods as guardians of forts to protect the routes and small towns.) Our ribat was at that time on the Egyptian coast.

When I arrived at the coast I came to a valley, in the valley there was a tent. In that tent was a man whose arms and legs were paralyzed and his hearing and sight were weakened. He had no limbs that really served him except his tongue. He said: "O Allah, let me be grateful to You for Your favors with whom You have favored me, and You have placed me above much of Your creation."

(Abdullah persecuted :) I said to myself: "By Allah, I will go to this man and ask him where he got these words from, is it his (great) understanding, his knowledge, or an inspiration he has received from him? so late? "

So I went to the man, greeted him and asked: "I heard you say:" O Allah, let me be grateful to You for Your favors with whom You have favored me, and You have placed me above much of Your creation. " favor of Allah's Favors do you praise Him? With which privilege does he have your privilege, for which you thank Him? "

He said, "Do you not see what my Lord has done? By Allaah, if He would send from the heavens a fire that would burn me, and command the mountains to crush me, and command the seas to drown me, and the earth would command me to swallow, I would only show more gratitude for my tongue.

But, servant of Allah, now that you are here, I want to ask you a favor. You see what state I am in, I can not do myself good or bad. I had a son who helped me when it was time for prayer, then he let me make a fury. When I was hungry, he gave me food, and when I was thirsty he let me drink. He has been gone for three days, looking for him, may Allah be merciful to you. "

I replied: "By Allah, no creature can do anything for another and then get more reward as someone who does something for someone like you."

So I left to look for the boy. I had not gone far when I came between two dunes, and there I saw the boy. A lion had attacked him and tore his flesh.

I did istirdjaa '(saying: to Allah we belong and to Him we return) and said to myself: "How do I get a gentle way to tell the man?"

As I walked back, I thought of the prophet Ayyoeb (إليهم السلام). So I came to him and greeted him. He answered my salaam and said: "Are not you the person just now?" I answered: "Yes." He asked, "What did you do with what I asked you?"

I replied: "Are you more beloved by Allah or the prophet Ayyoeb?" He said, "The prophet Ayyoeb." I asked: "Do you know what Allah has done to him? Did He not try him in his possessions, wife and children?"

He replied: "Yes." I asked, "How did he find him?"

He replied: "He was patient, grateful and praising."

I said, "Allah did not find that enough until his relatives and loved ones left him?" He said, "Yes."

I asked, "How did his Lord find him?" He replied: "He was patient, grateful and praising."

I said, "He did not think that was enough, until he was a burden for the one who passed him, did you know that?" He said, "Yes."

I asked, "How did his Lord find him?" He replied: "Patient, grateful and praising, shorten your words may Allah be merciful to you."

I said, "The boy you asked me to search for, I found him between two dunes, a lion has devoured him and eaten his flesh, may Allah increase your reward and give you patience."

The tried man said: "All praise is for Allah, since He has left no offspring of my offspring who can disobey Him, whereupon He would punish Him with Hell." Then he died istirdjaa, sobbed once and died.

09.05.2018 23:03:25, Generation Awlaki: "To Allah we belong, and to Him we return, so great is my trial! If I leave this man here, the lions will devour him, and if I stay here I can not do him good." I covered him with a cloak that I had, and I sat crying at his head.

As I sat there, four men suddenly came in and asked: "O servant of Allah! What is wrong with you? What happened?"

I told them what happened, and they asked: "Let us see his face, maybe we will recognize him."

I uncovered his face, whereupon they bent over him and kissed his eyes and hand. One of them said: "May my father be sacrificed for him for these eyes who so often precipitated to avoid the prohibitions of Allah, and this body that stayed in Sujood for as long as people slept."

I asked, "Who is he, may Allah have mercy on you?" They said: "This is abu Qilaabah al-Djarmie, the companion of ibn 'Abbaas (عنه الله رضي). Verily, he had a strong love for Allah and the Prophet (وسلم عليه الله صلى).

We washed him and wrapped him in cloths that we had with us, and prayed over him and buried him. The men then left, and I went to the fort.

When the night came, I lay down, and I saw him in my dream as he was in a garden of the gardens of Paradise. He wore two clothe of the dress of Paradise, and he recited from the quran:

"Peace be with you because of you being patient." Well is this final destination.  
"

I asked, "Are not you my companion?" He said, "Yes, sir." I asked, "How did you get this?"

He replied: "Allah has degrees that can only be attained by patience with the trials, gratitude at easy times with fear of Him in secret and in public."

Source: Ath-thiqaat '(volume 5, p 2)

10.05.2018 09:20:18, Generation Awlaki: [[Video, size 8'076'493 bytes]]

10.05.2018 10:29:55, Generation Awlaki: [[Document, size 9'608'360 bytes]]

10.05.2018 11:53:48, Generation Awlaki: Ibn as-Sammaak (a preacher) was an advisor to Haroon ar-Rasheed. Haroon used to always consult with him and keep him by his side to remind him. Haroon ar-Rasheed was the Khaleefah who used to tell the cloud go rain wherever you want, your wealth is going to return to me. Haroon wanted a cold glass of water once and it must have been that he kept asking for it over and over again. He repeatedly asked for a cold glass of water. It caught the attention of Ibn as-Sammaak (his advisor) next to him, so he wanted to give him some consultation.

Before he drank it, Ibn as-Sammaak said what would you do if no water was available to you and you are forced to trade for this cup of water? You are supposed to give something for it. Haroon ar-Rasheed said for sure, most certainly I would give at least half my kingdom if not more. After he drank the cup, Ibn Sammaak said what would you give if you were not able to release the waste of that water from your body, unless you traded something for it? Haroon ar-Rasheed said I would certainly give the other half of my wealth. If I had more and I needed, I would give even more than that. Ibn Sammaak cried to the Khaleefah. He said drink Khaleefah drink, may Allah bless you. Fie upon a kingdom that could easily be traded for a cup of water.

ماء، شربة ي ش تري لا لم لك أف الله ، هناك اشرب س يدي، يا اشرب

( Shaykh Ahmad Jibril الله د فظه )

10.05.2018 11:57:34, Generation Awlaki: Start preparing now for Ramadan with the explanation of the book of fasting from Zaad ul Mustaqni by Shaykh Ahmad Jibril الله د فظه

<https://t.co/HnsgNjuEqG>

10.05.2018 15:28:44, Generation Awlaki: ‘They, the enemies of the da'wa are planning to harm them [the people of Tawhīd] with the name "waḥābîy" and these are the muḥtadī'a [innovators], they do not love the Prophet ﷺ as they claim. This nickname is used against anyone who calls to the

Qur'an and Sunnah, who forbid good things and evil and warn against innovation and superstition, clinging to the madhab of the salaf.

So anyone who goes against the da'wa because one forbids the innovation or munkar, you hear the person saying: "you are a wahābî!" And so this nickname comes on [and spreads] and all Praise is to Allāh, the one who follows the Kitāb and the Sunnah, embraced the madhab of the Salaf u-Ṣāliḥ and call for Tawḥīd al Ūlūḥiyya and Ībāda.'

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Shaykh Muḥammad bin 'Abd-al-Waḥāb رحمه الله ' aqīdatuḥû as-salafīya wa da'watuhû al-iṣlāḥīya wa ḍanna al-'ulamā 'alayh p. 67

10.05.2018 20:26:55, Generation Awlaki: [[Video, size 7'805'914 bytes]]

11.05.2018 22:50:43, Generation Awlaki: GEMS OF RAMADAN - Shaykh Ahmad Musa Jibril ↓□

11.05.2018 22:50:43, Generation Awlaki: [[Video, size 227'271'460 bytes]]

11.05.2018 22:50:43, Generation Awlaki: [[Video, size 176'814'002 bytes]]

11.05.2018 22:50:43, Generation Awlaki: [[Video, size 123'881'055 bytes]]

11.05.2018 22:50:44, Generation Awlaki: [[Video, size 140'324'302 bytes]]

12.05.2018 16:44:16, Generation Awlaki: [[Video, size 158'857'449 bytes]]

14.05.2018 22:34:42, Generation Awlaki: [[Video, size 96'578'848 bytes]]

14.05.2018 22:34:45, Generation Awlaki: [[Video, size 89'378'764 bytes]]

22.05.2018 16:21:57, Generation Awlaki:  
[[Webpage]]<https://youtu.be/Fs39nNL-7lo>

27.05.2018 12:21:30, Generation Awlaki: How would the sahaba have felt?

How would Mu'aadh ibn Jabal feel when he heard the Messenger of Allah sal Allahu alayhi wasalam say: "Mu'aadh, by Allah, I love you."

And how would Abdullah ibn Abbas have felt when the Messenger of Allah sal Allahi alayhi wasalam embraced him and said: "Oh Allah, teach him the book."

And how had Ali ibn Abi Talib felt when he heard the Messenger of Allaah alayhi wasalam say: "Tomorrow I will certainly hand over the flag to a man who loves Allah and His Messenger, and whom Allah and His Messenger also love .  
"And he then found out that it was about him?"

And how would Uthman ibn Affaan feel when the Messenger of Allah sal Allahu alayhi wasalam said: "Whatever you do after this day, nothing will harm you anymore!"

And how would Abu Musa al-Ash'ari feel when the Messenger of Allaah alayhi wasalam said: "If only you would have seen me while listening to your recitation yesterday."

And how would Al-Sa'id ibn Yazid feel after the Messenger of Allah salallah alaihi stroked his head and that was the only part that remained black while the rest of his hair became gray because of his old age?

And how would Abdullah ibn Umm Makthum feel when the Messenger of Allaah (Allaah be upon him) did not pass a day without asking how he was doing, meeting his needs and counseling him at all times when approaching him. And even years later he greeted him with the humble words: "Welcome to him for whose importance my Provider has admonished me."

And what would the Ansar feel after they heard the Messenger of Allah sal Allahu alayhi wasalam say: "If all people went up a path and the Ansar would go in a different direction, I would choose the path of the Ansaar."

And what would the Ansaar have felt after they heard the Messenger of Allaah alayhi wasalam say: "A sign of faith is love for the Ansar, and a sign of hypocrisy is enmity towards them."

And how did Abu Bakr feel after the Messenger of Allah sal Allahu alayhi wasalam said: "If I could choose a bosom friend, I would choose Abu Bakr as my bosom friend."

And what would Aisha have felt when the Messenger of Allah sal Allahu alayhi wasalam was asked of whom he loved most and he answered Aisha's name without hesitation?

And how Bilal would have felt when the Messenger of Allaah alayhi wa sallam said to him: "Oh Bilal, I heard the sound of your shoes infront of me in Jannah."

And what would Umar have felt when he sought permission to enter the Messenger of Allah salallau alayhi wasalam and he replied: "Allow him to come in and give him the good news about Paradise."

How would ALL the sahaba have felt while they stayed in the presence of the Prophet sal Allahu alayhi wasalam day and night?

And how are WE going to feel when we meet the Messenger of Allah sal Allahu alayhi wasalam and he will say: "You are my brothers, I longed to meet you; you are my brothers who believed in me without ever seeing me. "

Oh Allah, reunite us with them in jannah.

29.05.2018 01:04:03, Generation Awlaki: Al Wala Wal Baraa - Shaykh Ahmad Musa Jibril

29.05.2018 01:04:26, Generation Awlaki: [[Video, size 12'337'224 bytes]]

29.05.2018 01:04:26, Generation Awlaki: [[Video, size 22'968'071 bytes]]

29.05.2018 01:04:26, Generation Awlaki: [[Video, size 27'182'942 bytes]]

29.05.2018 01:04:26, Generation Awlaki: [[Video, size 13'528'806 bytes]]

29.05.2018 18:02:12, Generation Awlaki: [[Video, size 7'531'709 bytes]]



31.05.2018 17:16:59, Generation Awlaki: [[Document, size 581'224 bytes]]

31.05.2018 17:45:30, Generation Awlaki: [[Webpage]]Ali Banat's Final Message

Before his death shook the Muslim world, Ali Banat requested to privately record a final message he wished to be released following his death.

<https://youtu.be/5WATDZdaRuo>

31.05.2018 22:53:31, Generation Awlaki: [[Video, size 960'653'355 bytes]]

01.06.2018 19:29:10, Generation Awlaki: [[Video, size 27'234'149 bytes]]

02.06.2018 21:06:24, Generation Awlaki: [[Video, size 277'854'401 bytes]]

04.06.2018 03:23:37, Generation Awlaki: [[Video, size 8'047'731 bytes]]

06.06.2018 22:38:19, Generation Awlaki: {{FWD: YouTube Downloader  
[@utubebot], 06.06.2018 22:38:16}}

[[Video, size 36'437'653 bytes]]

06.06.2018 22:38:45, Generation Awlaki: A beautiful recitation of Surah Ad-Dukhaan.

12.06.2018 17:29:15, Generation Awlaki: Those who perpetrate a harām thing for the benefit (maslahah) of the Da'wah.

By the Mujāhid Shaykh Abū 'Abdur Rahmān Al-Āthārī Sultān Al-'Utaybī  
rahimahullāh

Those who perpetrate a harām thing for the benefit (maslahah) of the Da'wah.

And this was against the guidance of the Rasūl sall Allāhu 'alayhi wa sallam.  
Some of the evidences which show that the Prophet (sall Allāhu 'alayhi wa sallam) never performed a disobedient act for the sake of a maslahah (benefit or interest) are:

١) In the Seerah of the Prophet (sall Allāhu ‘alayhi wa sallam) we know that the Quraysh sent ‘Utbah to negotiate with the Prophet (sall Allāhu ‘alayhi wa sallam) to abandon cursing their objects of worship. ‘Utbah tried negotiating, he said to the Prophet (sall Allāhu ‘alayhi wa sallam), ‘If you want a position of leadership then we will not disobey you ever, if you want a wife we will get you married, if you want wealth we will give you wealth, just don’t revile our objects of worship.’ This offer which they presented did not contain something of kufr in it; it was just an offer that contained harām (i.e. refraining from openly declaring the fact that they were upon falsehood and openly showing hatred to their false objects of worship). Yet the Prophet (sall Allāhu ‘alayhi wa sallam) did not accept such an offer. Think about this: they are offering the Prophet (sall Allāhu ‘alayhi wa sallam) to be a leader. The Prophet (sall Allāhu ‘alayhi wa sallam) could have thought that being a leader would be beneficial for the Da’wah since then he could be an influential person. However, the Prophet (sall Allāhu ‘alayhi wa sallam) did not abandon openly showing his Walā and Barā for the sake of such a maslahah.

٢) Narrated in Muslim: The Quraysh came to the Prophet (sall Allāhu ‘alayhi wa sallam) and they wanted to sit with him on the condition that he (sall Allāhu ‘alayhi wa sallam) send away the weak Muslim. Allāh send down the Āyāt;

شيء من حسابهم من علمك ما وجهه يري دون والعشى بـ إلى غداة ربهم يـ دعون الذين تـ طردوا {52/الأند عام} {الظالمين من فـ تكون فـ تطردهم شيء من علمهم حسابك من وما

{And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the dhālimūn (unjust).} [Sūrah an-An’ām: 52]

If the Prophet (sall Allāhu ‘alayhi wa sallam) had sat with them then this would be a great benefit- calling the leaders of the Quraysh to Islām. However, since

they put a harām stipulation (to send the poor and weak Muslimīn away), a condition which would break the hearts of the Muslimīn, the Prophet (sall Allāhu ‘alayhi wa sallam) did not accept. In today’s time, if a secular government (such as the Sa’ūdiyyah government) said to the Mujāhidīn that they will give them power just so they do not expel the kuffār from the Jazeerah, then this is not something negotiable (on the basis of maslahah).

٣) The story of ‘Abdullāh ibn Umm Makhtūm, the blind man who came to the Prophet (sall Allāhu ‘alayhi wa sallam) while he (sall Allāhu ‘alayhi wa sallam) was giving Da’wah to an influential member of the Quraysh. The Prophet (sall Allāhu ‘alayhi wa sallam) turned away from ‘Abdullāh ibn Umm Makhtūm, therefore the first Āyāt of Sūrah Abasā were revealed. The Prophet (sall Allāhu ‘alayhi wa sallam) was giving Da’wah to someone who could have brought benefit to the Da’wah at that time and therefore he (sall Allāhu ‘alayhi wa sallam) turned away from the blind man who was a believer. Yet Allāh revealed Āyāt favouring the blind man over the influential person.

٤) This is not from the Seerah but it is something which is agreed upon: If a man and woman were to sit together alone for the sake of Da’wah, everyone would say that this is not permissible. So this is the same principle- which is harām things are not allowed for the sake of maslahah to the Da’wah.

12.06.2018 23:01:28, Generation Awlaki: [[Document, size 283'430 bytes]]

14.06.2018 23:32:35, Generation Awlaki: [[Photo]]

15.06.2018 22:13:39, Generation Awlaki: Very beautiful lectures about Tawheed Ruboobiyah by Abu Waleed.

15.06.2018 22:13:39, Generation Awlaki: [[Document, size 101'640'000 bytes]]

15.06.2018 22:13:39, Generation Awlaki: [[Document, size 61'907'207 bytes]]

15.06.2018 22:13:39, Generation Awlaki: [[Document, size 93'408'000 bytes]]

15.06.2018 22:13:39, Generation Awlaki: [[Document, size 90'720'000 bytes]]

16.06.2018 00:40:31, Generation Awlaki: [[Video, size 5'055'880 bytes]]

18.06.2018 10:39:21, Generation Awlaki: [[Video, size 1'003'804'700 bytes]]  
18.06.2018 10:39:24, Generation Awlaki: [[Video, size 659'023'751 bytes]]  
18.06.2018 10:39:27, Generation Awlaki: [[Video, size 747'123'113 bytes]]  
18.06.2018 10:39:30, Generation Awlaki: [[Video, size 775'064'906 bytes]]  
18.06.2018 13:28:25, Generation Awlaki: [[Video, size 556'017'085 bytes]]  
18.06.2018 13:28:28, Generation Awlaki: [[Video, size 798'689'007 bytes]]  
18.06.2018 13:28:30, Generation Awlaki: [[Video, size 1'089'746'776 bytes]]  
20.06.2018 21:26:46, Generation Awlaki: [[Video, size 37'847'885 bytes]]  
20.06.2018 23:04:45, Generation Awlaki: [[Video, size 6'539'315 bytes]]  
21.06.2018 18:17:28, Generation Awlaki: [[Webpage]]New list of beneficial channels to follow, both English and Dutch!

<https://t.me/AhmadJibrilArchives>

<https://t.me/quraanensounnaahpublicaties>

<https://t.me/AhklusSunnahPublicaties>

<https://t.me/ArabicStudies>

[https://t.me/Nisf\\_al\\_ilm\\_akhtaru\\_min\\_al\\_jahl](https://t.me/Nisf_al_ilm_akhtaru_min_al_jahl)

<https://t.me/Muslimsbehindbars>

<https://t.me/doamuslims>

<https://t.me/DawahForMankindd>

<https://t.me/DiscipliningTheMuslim>

<https://t.me/IslamicQuotess>

<https://t.me/Remindersfromsyria>

[https://t.me/nasheed\\_online](https://t.me/nasheed_online)

<https://t.me/IslamicAudios>

<https://t.me/audiosnlectures>

<https://t.me/QuraanNL>

<https://t.me/islamicstudents>  
<https://t.me/LightOfTheTruth>  
<https://t.me/hadithformuslims>  
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23.06.2018 00:07:33, Generation Awlaki: [[Video, size 25'118'062 bytes]]

23.06.2018 00:08:53, Generation Awlaki: [[Video, size 1'978'517 bytes]]

23.06.2018 00:14:18, Generation Awlaki: [[Video, size 29'162'955 bytes]]

23.06.2018 12:30:04, Generation Awlaki: [[Video, size 2'747'268 bytes]]

23.06.2018 12:31:28, Generation Awlaki: [[Video, size 5'915'690 bytes]]

27.06.2018 20:14:34, Generation Awlaki: #Allāhu\_Akbar | \*Who is worse, the apostate kāfir or the original kāfir?\* Are you upon the Millah of Ādam?!

🔊 Part (1/2):

I was pondering over something which really opened my eyes, and perhaps a scholar of the past may have mentioned this, but I haven't come across it, so this is a thought of mine that I would like to share.

Today, I was thinking about the origins of shirk and kufr.



Now, what's astonishing is that I came to learn that Iblīs was the first among the jinn to disbelieve, and I came to learn that the people of Nūh were the first among the humans to disbelieve.

And as we know, both mankind and jinn comprise of believers and disbelievers, but I never thought about this deeply enough which I'll mention soon, as I never thought about apostates jinns before.

Moving on, who were the first people to disbelieve from us humans? It was the people of Nūh (السلام عليه).

And what do we know about the people of Nūh...?? They were the first people to commit shirk on the face of this earth!

Allāh عز وجل says, “Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed.” [2:213].

Imām Ibn Kathīr (رحمه الله) writes in his Tafsīr of this Āyah:

“Ibn Jarīr (i.e. at-Tabarī) stated, on the authority of Ibn ‘Abbās that he said; Between Ādam and Nūh are 10 centuries, all of them were upon the Sharī’ah from Haqq, then they differed, so Allāh sent the prophets as bringers of good tidings and warners.”

Then Ibn Kathīr (رحمه الله) stated, “It’s also the Qirā’ah of ‘Abdullāh — The people were upon the millah of Ādam, until they worshipped statues, so Allāh sent to the Nūh (السلام عليه), so he was the first messenger that Allāh sent to the inhabitants of the Earth.”

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned in “Majmū’ al-Fatāwā” (28/603-604):

“That is because the people after Ādam (عليه السلام) and before Nūh (عليه السلام) were upon Tawhīd and Ikhlās, the same way their father Ādam (عليه السلام), the father of mankind was, until they innovated shirk and worshipping idols, an innovation they came up with on their own...

And most of them (people of Nūh) were blind-followers to their leaders, and turned away from the path of guidance, so Allāh send His prophet Nūh (عليه السلام) to invite them towards worshipping Allāh alone, without ascribing any partners onto Him, and forbidding them from worshipping anything else besides Him, even if they claimed that they only worship them so that they bring them nearer to Allāh in position, while taking them as intermediaries.” [End Quote].

Al-Hāfidh Ibn Hajr al-‘Asqalānī (رحمه الله) also mentions in “Fath al-Bārī” (8/535):

“It’s narrated in Sahīh al-Bukhārī on the authority of Ibn ‘Abbās that he said:

All the idols which were worshiped by the people of Noah were worshiped by the Arabs later on — The names (of the idols) formerly belonged to some pious men of the people of Nūh, and when they died shaytān inspired their people to prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshiped till those people (who initiated them) had died and knowledge was lost and forgotten, then people began worshipping them.” [End Quote].

Allāhu Akbar, ponder over all this and look at how Ibn ‘Abbās mentions, “But the idols were not worshiped till those people (who initiated them) had died and knowledge was lost and forgotten, then people began worshipping them.”

This shows that they fell into shirk out of pure ignorance, even without a messenger, yet despite that they were not excused due to ignorance. And as Ibn Taymiyyah mentioned, “And most of them (people of Nūh) were blind-followers to their leaders”. Yet that was not a valid excuse for them, as many like to claim, “being deceived by leaders is an excuse!”.

Continued ↓ □

27.06.2018 20:14:46, Generation Awlaki: #Allāhu\_Akbar | \*Who is worse, the apostate kāfir or the original kāfir?\* Are you upon the Millah of Ādam?!

🔊 Part (2/2)

Infact, they were ALL upon Tawhīd for 10 generations as it's mentioned, so they are considered apostates! So let no one come along and say “The one who ascribes himself to Islām is excused due to ignorance for committing shirk, unlike the original kāfir”, these people were ascribed to Tawhīd for 10 centuries! What more “ascribing” to Tawhīd do you want than this? Between Ādam and Nūh, 10 centuries of Tawhīd!

Then when these people committed shirk when knowledge was “LOST and FORGOTTEN”, Allāh sent Nūh to them, and despite Nūh preaching for hundreds of years, only 85 of his people accepted his message.

Imām Ibn Kathīr (الله رحمه) mentions in his Tafsīr of Allāh's words, “And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.” [71:23].

“Ibn Jarir recorded from Muhammad bin Qays that he said concerning Yaghuth, Ya`uq and Nasr, “They were righteous people between the time of Adam and Nuh, and they had followers who used to adhere to their guidance. Then, when they died, their companions who used to follow them said, “If we make images

of them, it will increase our desire to perform worship when we remember them.”

So they made images of them. Then, when those people died and other people came after them, Iblis approached them and said, “They (your predecessors) used to worship these statues and they were granted rain by their worship of them.” Thus, they (the latter people) worshipped them.”” [End Quote].

Subhān’Allāh, we also come to learn that the first mushrikīn who apostated from Islām came up with ta’wīlāt (misinterpretations), as they said: “If we make images of them, it will increase our desire to perform worship when we remember them.”

Subhān’Allāh, I swear by Allāh that if a mushrik apostate who ascribes himself to Islām today was to come up with this excuse, those murji’ah who go into exaggeration in giving excuses for ignorance and ta’wīl would excuse them, wallāhul-musta’ān!

Returning back to the krust of the topic, the reason I mentioned I never thought about apostate jinns before, is due to it being something that never crossed my mind.

But now I have certainty that Iblīs among the jinn was a muwahhid who worshipped Allāh among the angels in heaven. This means that Iblīs is an apostate, because he disbelieved after having Īmān!

Therefore, we come to learn that the FIRST among the JINN to commit SHIRK was an APOSTATE (i.e. Iblīs who was created before humans), not an ORIGINAL DISBELIEVER!

And we also come to learn that the FIRST among the INS (humans) to commit SHIRK was an APOSTATE (from the people of Nūh), not an ORIGINAL DISBELIEVER!

Subhān'Allāh al-'Athīm, the first to DISBELIEVE in Allāh in the Heavens and the Earth was a kāfir murtad, yet when you make takfīr upon kuffār murtaddīn in this day and age, it's as if the heaven and earth, along with the THRONE of Allāh SHAKES!!!

To wrap it up, the apostate kāfir is worse than the original kāfir according to consensus, and he's even more harmful due to being an internal enemy. The original kāfir may live under Islamic rule, unlike the apostate!

28.06.2018 12:47:17, Generation Awlaki: \*Those who warn against takfīr upon the mushrikīn are similar to the homosexuals among the people of Lūt\*

The noble Mujāhid and Hāfidh of the 6 books of hadīth, Shaykh al-'Allāmah Abū 'Abdillāh Hamad al-Humaydī (الله ت ق ب له) mentions in a lecture:

“Perhaps a muslim is shown hostility due to the tahārah (purification), noble loftiness and honour he holds, the same way the people of Lūt mentioned to Lūt (السلام عليه):

يَنْطَهَرُونَ أَنْاسٌ إِنَّهُمْ قَرَيْتُكُمْ مِّنْ أَخْرَجُوهُمْ قَالُوا أَنِ إِلَّا قَوْمِهِ جَوَابَ كَانَ وَمَا

“But the answer of his people was only that they said, "Kick them out them from your city! Indeed, they are men who keep themselves pure.” [7:82].

So the people of Lūt belittled the family of Lūt due to their tahārah (purification), while they take pride over the family of Lūt via their najāsah (impurity).

They take pride over the family of Lūt via their najāsah (impurity) and committing this atrociously foul act.

And here they are today describing the people of Īmān among the mujāhidīn with descriptions of dignity, loftiness and honour (thinking it's an insult), so they say about them that they are terrorists.

Yes, we are terrorisers (of falsehood), so who are you?! We strike fear in the hearts of our enemies as Allāh commanded us too:

دُونِهِمْ مِنْ وَآخِرِينَ وَعَدُوَكُمْ اللَّهُ عَدُوٌّ بِهِ تُزْهِبُونَ الْخَيْلَ رِبَاطٍ وَمِنْ قُوَّةٍ مِنْ اسْتَطَعْتُمْ مَا لَهُمْ وَأَعْدُوا

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them.” [8:60].

Our lord also informed us that terror found within the hearts of the people of kufr towards the people of Īmān is more severe than their fear in respect to Allāh, as Allāh the most High said:

فَهُونَ يَفْ لَا قَوْمٌ بِأَنَّهُمْ ذَلِكَ اللَّهُ مِنْ صُدُورِهِمْ فِي رَهْبَةٍ أَشَدُّ لَأَنَّهُمْ

“You [believers] are more fearful within their breasts than Allah. That is because they are a people who do not understand.” [59:13].

And Allāh promised his servants among the mujāhidīn that they will strike terror in the hearts of the kuffār during combat, as Allāh the most High said:

يَا اللَّهُ أَشْرَكُوا بِمَا الرُّعْبَ كَفَرُوا الَّذِينَ قُلُوبِ فِي سَلْطَتِي

“We will cast terror into the hearts of those who disbelieve for what they have associated with Allah.” [3:151].

And Allāh the most High said:

بَنَانٍ كُلِّ مِنْهُمْ وَاصْرِبُوا الْأَعْنَاقِ فَوْقَ فَاصْرِبُوا الرُّعْبَ كَفَرُوا الَّذِينَ قُلُوبٍ فِي سَالِقِي

“I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.” [8:12].

And He said:

فَرِيقًا وَتَأْسِرُونَ تَقْتُلُونَ فَرِيقًا الرُّعْبَ قُلُوبِهِمْ فِي وَقَدَفَ

“And He (i.e. Allāh) casts terror into their hearts [so that] a party you killed, and you took captive a party.” [33:26].

And He said:

وَمِنْ مَالٍ وَأَيْدِي بِأَيْدِيهِمْ بَيُوتَهُمْ يُخْرِبُونَ ۚ الرُّعْبَ قُلُوبِهِمْ فِي وَقَدَفَ ۚ يَحْتَسِبُوا لَمْ حَيْثُ مِنْ اللَّهِ فَاتَّاهُمْ  
الْأَبْصَارُ أُولِي يَا فَاعْتَبِرُوا

“But [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of insight.” [59:2].”

So all those murji'ah and defeatists who accuse the people of Īmān as being “terrorisers and takfiris”, this is similar to the homosexuals belittling Prophet Nūh for upholding purity.

So we will remain firm **إن شاء الله** by holding tightly onto the purity of Tawhīd & making takfīr upon the mushrikīn, even if the misguided fussāq among the murji'ah hate it.

As Sh. Sulaymān al-'Alwān mentioned in a clip entitled, “heart-softeners within minutes”, forbidding munkar is considered a communal obligation, and the more courageous you are in standing in the face of evil, the more trials you will go through, so expect the resistance to come your way, but don't let that waver you. Be wise, have patience & condemn all forms of munkar with 'ilm!

28.06.2018 12:50:46, Generation Awlaki: [[Photo]]

28.06.2018 12:50:49, Generation Awlaki: “Verily those Tawaghīt, whom people believe, that it is obligatory to obey besides Allāh — they are all kāfir apostates from Islām. How can you say no?! When they make halāl what Allāh made harām, and made harām what Allāh made halāl, and they seek to corrupt the land with their words, and actions and support? And whoever argues for them, or is critical of the one who does takfīr of them, or claims that this act of theirs — although wrong — still doesn't take them out of Islām to kufr, then the least that one can say of this arguer is that he is a fāsiq, because the Dīn of Islām cannot be upright except by seeking innocence from these people, and doing takfīr of them.”

— Shaykh al-Islām Muhammad Ibn 'Abdil-Wahhāb (الله رحمه) in “Ar-Rasā'il ash-Shakhsiyyah” (p. 188).

28.06.2018 13:45:20, Generation Awlaki: Allah's governance on earth by Sheikh Abu Hamza Al-Misri

28.06.2018 13:45:49, Generation Awlaki: [[Video, size 137'856'203 bytes]]

28.06.2018 13:45:49, Generation Awlaki: [[Video, size 96'223'416 bytes]]

28.06.2018 13:45:49, Generation Awlaki: [[Video, size 137'598'013 bytes]]

28.06.2018 13:45:49, Generation Awlaki: [[Video, size 134'585'568 bytes]]

28.06.2018 13:45:49, Generation Awlaki: [[Video, size 57'568'789 bytes]]

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28.06.2018 13:45:49, Generation Awlaki: [[Video, size 81'523'577 bytes]]  
28.06.2018 13:45:49, Generation Awlaki: [[Video, size 81'342'449 bytes]]  
28.06.2018 13:45:49, Generation Awlaki: [[Video, size 81'341'737 bytes]]  
28.06.2018 13:45:49, Generation Awlaki: [[Video, size 85'698'535 bytes]]  
28.06.2018 13:45:49, Generation Awlaki: [[Video, size 81'280'749 bytes]]  
28.06.2018 13:45:50, Generation Awlaki: [[Video, size 81'219'440 bytes]]  
28.06.2018 13:45:50, Generation Awlaki: [[Video, size 81'233'632 bytes]]  
28.06.2018 13:45:50, Generation Awlaki: [[Video, size 81'219'440 bytes]]  
29.06.2018 16:07:06, Generation Awlaki: [[Video, size 17'818'726 bytes]]  
30.06.2018 00:24:16, Generation Awlaki: Brothers and sisters, I want to warn you against some channels.

There are some channels who are owned by Ghulat extremist in Takfir, those misguided astray ones who got a misunderstanding of Takfir and so they do Takfir on Muslimeen, on Ulema and Mujahideen on Tawhid. They think we are excusers “aadhir”.

They don't know about the framework and mawani(preventatives) of Takfir.

They got a wrong understanding of the third nullifier: whoever does not make takfir on a kaafir is a kaafir”

They completely skip the rules of Takfir and the types of Takfir, thats why they make takfir so recklessly and for them there is almost no Murtad, its either Muwahid or Mushrik.

They make takfir on Muslims and call them “kaafir asli” meaning original kaafir who never entered islam. This all because they say takfir is from Asludin(foundation of Islam) meaning that which is known from fitrah and aql befor risalah like the Tawhid of Allah.

So stay away from these misguided people who mix truth with falsehood, they take statements of Ulema on Tawhid like Shaykh Muhammad ibn Abdul Wahab(rahimahullah) and apply it wrong and they themselves have no knowledge but make takfir on those who know even the style of writing of these giant Ulema, let alone their fatawa which they even memorised.

Some channels I remember by name that are owned by these ghulat are: Onzereligie, Ourreligion, Ourreligionpublications, Our Aqeedah, Tawhidullaah. Some channels named like this, if you know a bit about them, you will notice from their posts that they are ghulat.

They call us “qitalliyun”.

They make takfir on righteous ulema who are on Tawhid and far away from Shirk. Who are in prison because of Dawah and Jihad.

Not some youth who don't know about Islaam and come and talk.

Protect yourself and ask Allah for guidance and to have correct Aqeedah.

30.06.2018 00:27:23, Generation Awlaki: Spread this channel my brothers and sisters: <https://t.me/joinchat/AAAAAFKN9TfReBSw4XzXhQ>

In shaa Allah soon very beneficial Posts!

30.06.2018 00:54:55, Generation Awlaki: [[Webpage]]A very beneficial series of lectures about the Framework of Takfir by Ustadh Abu Waleed.

He is talking about; what Takfir is?

What are the consequences in refraining from Takfir.

The different types of Takfir

Who from the Salaf actually made Takfir? Who are the people who don't make Takfir? Who are the people who Do make Takfir?

What are the mawani the preventatives of takfir? Is there any preventatives of Takfir? What is the evidence for the preventatives of Takfir? Whether the preventatives of Takfir apply every single time? About if there is excuse of ignorance or not?

Is it possible to become kaafir without any preventatives of Takfir?

What is imaan? And how are we going to judge that imaan? Does it increase or decrease?

The fitan about different groups claiming they are Salafi. So who are upon the Truth?

How do we judge imaan? And about those who say "Allah is the Only Judge" but then the kaafir rules who rules by other than Shari'ah they don't make takfir on them. And yet they shout "Allah is the Only Judge".

Abu waleed will also talk about irjah, what is irjah? Where did irjah originated from? Who are the Murjiah?

What is the stance of Ahlus Sunnah towards the Khawarij and Murjiah?

Also about what is Kufr? The different types of Kufr. What is Kufr Akbar and Kufr Asghar? And Kufr duna kufr. Shirk Akbar and Shirk Asghar.

What Taghut is and the rejection of Taghut and he is also talking in these lectures about the way of Ahlus Sunnah wal Jamaah who are between the Ghulat extremists in Takfir and between the Murjiah who have irjah and are lacks in Takfir.

Is ruling by other than the Law of Allah(Shari'ah), Kufr akbar or Kufr duna Kufr?

What is the Hukm for us to rise against them(kaafir rulers) is it allowed or not?

All these topics will be talked about.

Make sure to watch these lectures in shaa Allah and download them before they get deleted from YouTube.

\*I have shared these videos on this channel, scroll above or check on “shared media”.

<https://youtu.be/MdLdu096BOI>

30.06.2018 20:43:41, Generation Awlaki: [[Video, size 5'958'382 bytes]]

30.06.2018 20:53:44, Generation Awlaki: [[Video, size 6'345'551 bytes]]

01.07.2018 13:38:23, Generation Awlaki: #Looking | What's the ruling on a woman looking at a man and vice versa?

The Imām, Al-Hāfidh Shaykh Sulaymān Ibn Nāsir al-'Alwān (أُسْرَهُ اللهُ فَاك) said:

“As for a woman looking at men, then this has 3 situations;

The first situation — That she looks at men out of desire, whether she looks at a man in a newspaper or magazine, or via mobile phones or on the street or a man going to the mosque, or anything other than this. However, to look at a man out of desire, this type is considered Harām by Ijmā' (consensus), there's no dispute in it.

Allāh, the Exalted and Most High said, “And tell the believing women to lower their gaze.” [24:31]

And the Prophet (ﷺ) said, “Turn your eyes away.” [Sunan Abū Dāwūd, #2148]

The second situation — That a woman looks at a man with the intention of looking at his body features and his looks, Ya’nī she intends the actual looking (at the opposite gender), and without any desire.

So this was considered Makrūh by a group of scholars, since it may lead to something Harām.

Whereas another group of scholars considered it Harām, because this is the apparent ruling from the evidences. For indeed, Allāh’s statement:

“And tell the believing women to lower their gaze.” [24:31]

This is general, and it hasn’t been restricted to a looking with desire.

Also when the Prophet (ﷺ) prohibited a woman from looking at a man, and prohibited a man from looking at a woman, he didn’t restrict that (looking) to a desire, and there’s not a single narration that mentions, this is only for a desire.

Rather the Prophet (ﷺ) said, “No woman is to describe the details of another woman’s figure to her husband, as if he is looking at her.”

This has two benefits:

The first benefit — The impermissibility of a woman describing another woman to her husband.

The second benefit — The Prophet hanged the reason for this by saying, “It’s like he is looking at her”, so this is an evidence that looking (at the opposite gender) is Harām, because the reason for prohibiting the describing of another woman is “So that he doesn’t look at her”. So if he would look at her, it would be a more severe sin, and this is also from the strongest proofs in prohibiting looking.

Likewise, the hadīth of Az-Zuhrī from Nabhān from Umm Salamah, that the Prophet (ﷺ) said:

“Are you two blind such that you can not see him?” [1]

And this hadīth is Sahīh according to the most correct opinion among the scholars of hadīth. Nabhān is Sadūq (truthful), At-Tirmidhī authenticated his narrations, and this uplifts his unknownness (Jahālah).

Likewise Ibn Khuzaymah, Ibn Hibbān and a group of Muhaditheen authenticated his narrations, and he hasn’t come with anything that is objectionable.

And whoever has not been declared reliable (i.e. no statements surrounding the narrator), and one of the eminent Imāms have authenticated his hadīths, and his narration is upright (doesn’t mix up narrations), then his hadīths are to be declared Sahīh, and the narrator doesn’t fall beneath the level of Sadūq (truthful).

The third situation — That a woman looks at a man without intending (looking) at one’s body features, such as a woman looking at a seller with the intention of exchanging Darāhim (silver coins).

Or she looks at the Muftī with the intention of taking a Fatwā, not by looking at his body features. Or she looks at a man on the road with the intention of observing the road and travelling in the right direction, so this type is permissible by Ijmā' (consensus).

This type is permissible by Ijmā', since looking (at the opposite gender) wasn't intended, rather something external was intended.

And this is what the Hadīth of 'Ā'isha in the Sahīhayn is hanged upon, when she would look at the Habasha, while they are playing. 'Ā'isha (عنها الله رضى) would not look at the individuals or their body features, and she would not look at their characteristics, rather they were at a distance looking at their playing.”

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[1] Full Hadīth — Nabhān, the freed slave of Umm Salamah narrated: T

01.07.2018 13:38:45, Generation Awlaki: o Ibn Shihab (az-Zuhrī), that Umm Salamah narrated to him, that she and Maimunah were with the Messenger of Allah (ﷺ), she said:

"So when we were with him, Ibn Umm Maktum came, and he entered upon him, and that was after veiling had been ordered for us. So the Messenger of Allah (ﷺ) said: 'Veil yourselves from him.' So I said: 'O Messenger of Allah! Is he not blind such that he can not see us or recognize us?' So the Messenger of Allah (ﷺ) said: 'Are you two blind such that you can not see him?' [At-Tirmidhī, #2778].

02.07.2018 15:54:39, Generation Awlaki: Shaykh ul Islam Ibn Taymiyyah die op basis van islamistische bewijzen uitlegt:

1. Dat elk persoon wie Allah لا اله الا هو niet aanbid, wel iets anders aanbid.
2. Dat zo een persoon wie andere aanbid naast Allah [of inplaats van] dan een Mushrik is.

3. Dat er geen 3e categorie bestaat in de kinderen van Adam **إله سلام عليه** , dus of je bent een Muwahid of je bent een Kafir en er is geen 3e categorie.

- je kan ook een persoon hebben die islam claimt maar Shirk mengt met Tawhid deze persoon is een mushrik en behoort gewoon bij de categorie van Mushrik.

4 . Elke iemand die een ander aanbid dan Allah **إله سبحانه** aanbid de Shaytaan, ondanks dat hij denkt dat hij een Profeet of vrome man of engel aanbid.

5. Shaytaan misleidt deze mushrik en doet zich voor als de persoon die zij aanbidden.

6. Een ieder die Allah niet zuiver aanbid is, moet een Mushrik zijn die een andere aanbid naas Allah. En in werkelijkheid is hij een aanbieder van de Shaytaan

**وبركاته الله ورحمة الله عليكم السلام**

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Shaykh ul Islam Ibn Taymiyyah explaining on the basis of Islamic evidence:

1. That every person who does not worship Allah **إله سبحانه** worships something else.

2. That this person who is worshipping other than Allah [or instead of] is a Mushrik.

3. That there is no 3rd category in the children of Adam **إله سلام عليه** , so you are either a Muwahid or you are a Kafir and there is no 3rd category.

- you can also have a person who claims Islam but mixes Shirk with Tawhid this person is a mushrik and belongs to the Mushrik category.

4. Any one who worships another than Allah **إله سبحانه** , worships the Shaytaan, even if he thinks that he is worshipping a Prophet or pious man or angel.

5. Shaytan deceives this mushrik and pretends to be the person they worship.



6. Anyone who is not worshipping Allah sincerely and purely must be a Mushrik who worships other than Allah. And in reality he is a worshiper of the Shaytaan.

03.07.2018 13:38:18, Generation Awlaki: Ruling by man made law, is it minor or major Kufr? Explaining the words “kufr duna kufr” of Ibn Abbas radiallahu anhu - Shaykh Abu Hamza Al Masri

<http://www.angelfire.com/bc3/johnsonuk/eng/books/rulingby.html>

03.07.2018 20:36:57, Generation Awlaki: Abu Waleed ↓□

03.07.2018 20:36:59, Generation Awlaki: [[Document, size 52'473'521 bytes]]

03.07.2018 20:37:57, Generation Awlaki: [[Document, size 25'198'550 bytes]]

03.07.2018 20:38:00, Generation Awlaki: [[Document, size 83'911'993 bytes]]

03.07.2018 20:38:03, Generation Awlaki: [[Document, size 161'233'906 bytes]]

07.07.2018 23:31:59, Generation Awlaki: [[Document, size 113'401'310 bytes]]

07.07.2018 23:32:02, Generation Awlaki: [[Document, size 65'607'238 bytes]]

07.07.2018 23:32:04, Generation Awlaki: [[Document, size 48'900'934 bytes]]

07.07.2018 23:33:15, Generation Awlaki: [[Document, size 83'606'470 bytes]]

07.07.2018 23:33:17, Generation Awlaki: [[Document, size 103'625'542 bytes]]

07.07.2018 23:33:23, Generation Awlaki: Numbers are wrong numbered but I shared it in correct order.

Make sure to watch all these beneficial lectures. You won't find all of these easily on YouTube.

08.07.2018 23:29:22, Generation Awlaki: As salaam alaykum. Dit is voor de broeders die in Nederland wonen.

Ik wil jullie vragen om hulp om in de toekomst in shaa Allah te starten met echte Dawah.

Zouden jullie van nut willen zijn voor de Din van Allah?

Zullen wij starten met Dawah op straat? Ons stem laten horen en de ongelovigen tegenspreken, de Tawagheet tegenspreken en de Tawhid van Allah verspreiden?

Islam verdedigen wanneer er aangevallen wordt van Kuffar in de media.

Dit is wat ik van plan ben, laten wij niet alleen de broeders in Engeland het werk laten doen.

Laten jij en ik ook starten in Nederland.

Als je uit Nederland komt en dit een goed plan vindt, stuur mij dan een bericht op: @yourbrotherindeen.

Als je al broeders kent die al bezig zijn met Dawah zoals: Islamverduidelijkt

Willen jullie mij op de hoogte houden zodat wij in contact met hun kunnen komen of andere broeders. Samen zijn we sterker en is het makkelijker om naar buiten te gaan!

As salaam alaykum warahmatullah!

10.07.2018 15:44:40, Generation Awlaki: [[Photo]]

10.07.2018 15:44:43, Generation Awlaki: "There are Ulema carrying the right manhaj. They might be in jail, they might be killed, they might be underground or they might not be famous because no television station will broadcast their Khutbah, but they are Ulema" - Imam Anwar Al Alwaki rahimahullah

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"Er zijn Ulema die de juiste manhaj dragen. Ze zitten misschien in de gevangenis, ze kunnen zijn vermoord, ze kunnen ondergronds zijn of ze zijn

misschien niet beroemd omdat geen televisiestation hun Khutbah zal uitzenden, maar zij zijn Ulema "- Imam Anwar Al Alwaki rahimahullah

10.07.2018 15:45:15, Generation Awlaki: [[Document, size 152'153'441 bytes]]

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10.07.2018 15:45:23, Generation Awlaki: [[Document, size 151'983'123 bytes]]

10.07.2018 15:45:25, Generation Awlaki: [[Document, size 134'191'645 bytes]]

10.07.2018 15:45:52, Generation Awlaki: [[Document, size 102'529'147 bytes]]

10.07.2018 15:45:54, Generation Awlaki: [[Document, size 173'324'119 bytes]]

10.07.2018 15:45:56, Generation Awlaki: [[Document, size 45'044'086 bytes]]

10.07.2018 15:46:40, Generation Awlaki: ▲ Still from the lectures of Abu Waleed

11.07.2018 23:59:03, Generation Awlaki: [[Photo]]

12.07.2018 16:57:32, Generation Awlaki: As 'alaykum as-salam wa rahmatullahi wa barakatuh.

Takfir al-mushrikin is a hukm shar'i, from the wajibat of the Din and its usul, and not from its asl with no disagreement amongst the scholars. Declaring someone a kāfir or a mumin is the right of Allah only and it doesn't enter into the 'aql like matters of asl ad-Din. Before calling fulan a kāfir one needs shar'i knowledge, if one is ignorant of that and then therefore doesn't call fulan a kāfir, then he could be a Muslim in reality. This is the exception when the scholars explain this rule and maxim and it isn't the foundational principle with regards to it.

We don't say for example: whoever doesn't make takfir al-mushrikin is a Muslim, we say: whoever doesn't make takfir al-mushrikin is not a Muslim. However, that is speaking in general and a specific individual could be excused from that depending on the circumstances.

No ayah says to takfir at-taghut but says wa man yakfur bit-taghut, meaning, whoever disbelieves in the taghut. Takfir al-mushrikin is a requirement of that asl without any doubt and the one who doesn't come with it is a kāfir.

But, like mentioned, a individual could be excused if the right conditions are met. That differs from issues that are asl ad-Din, as whoever does not come with it is not a Muslim ever with no excuse of ignorance in every situation, and one is only excused if he was forced to negate while his heart is secure in iman.

12.07.2018 16:59:33, Generation Awlaki: #Rule | There are two rulings concerning the application of takfīr:

1 — The one who is ignorant about the kufr and rules of takfīr. He isn't permitted to make takfīr upon an issue he's ignorant about.

2 — The one who has knowledge about the Kufr and rules of takfīr. He is obliged to make takfīr in such an issue, since this in reality is the hukm of Allāh, therefore it's necessary to make takfīr upon whoever Allāh made takfīr upon.

So we have two opposites here. It's harām for an ignorant person to apply takfīr, and it's obligatory upon the one with knowledge to apply takfīr.

Therefore, if you were to warn against the ignorant person making takfīr, this would be correct. But unfortunately, takfīr is being warned against without elaboration, and such people must make tawbah to Allāh due to how severe this misguidance is.

Moreover, concerning the one who is ignorant about the Kufr and rules of takfīr concerning an issue. We said it's harām upon him to apply takfīr, but does this mean he's doing a good thing for being ignorant?

Absolutely not! He must learn what is Kufr and the rules of takfīr in the clear matters, otherwise his abstaining of takfīr will make him a murji' fāsiq who

refrains from takfīr upon clear apostates, and this could even lead him to kufr itself depending upon how clear the kāfir he's excusing may be!

For example, if someone insults Allāh, and this ignorant person is unsure whether insulting Allāh is Kufr or is afraid to make a judgement upon such an insulter, which makes him refrain from takfīr, he will be considered misguided in his refraining.

And if the proof and consensus is shown to him concerning such clear Kufr, if he still insists on excusing such a kāfir, he will disbelieve due to the establishment of the Hujjah. However, if he still has misconceptions appear to him from the murji'ah due to strong doubts, he wouldn't be a kāfir, but rather a misguided fāsiq.

So pay attention to this important Rule, may Allāh preserve you.

12.07.2018 17:02:29, Generation Awlaki: #Nullifiers\_of\_Islām #Tawhīd

Shaykh 'Alī al-Khudayr( الله ح فظه ) said:

The Third Nullifier: Whoever doesn't make Takfīr upon the Mushrikīn or doubts in their Kufr or corrects their beliefs.

And this consists of 3 types:

1. That he doesn't make Takfīr upon the Mushrikīn, while he is certain in not viewing their Kufr, and this is included with the author's statement, despite the fact that their Shirk is displayed to him.

2. That he doubts in their Kufr, and what proves that it's a different type is the author's statement, "or", which means that it's of different types. And "doubt"

is having hesitation between two equal things, without distinguishing between one over the other.

3. "Corrects their beliefs", and this of different types, because the 1st (type) is related to "belief", and the 2nd (type) is also related to "belief", but as for this 3rd (type), on top of it relating to "belief" is attributing their beliefs towards correctness, such as whoever says, "Their beliefs are correct" or "They are upon Haqq" or "Their religion is not false".

And there are two conditions that need to be stipulated in making Takfīr upon the one who doesn't make Takfīr upon the Mushrikīn:

1. That their disbelief has been shown to him from the Qur'ān and Sunnah, so if their Kufr has been shown to him and he doesn't make Takfīr upon them, then he becomes a Kāfir, that was mentioned by Shaykh Sulaymān Ibn 'Abdillāh in "Majmū'at al-Tawhīd".

2. That he's not from those who can be truly ignorant of their disbelief (such as whoever lives in a remote area and unable to know about their kufr), for indeed if he was among those who cannot be truly ignorant of their disbelief, and he doesn't make Takfīr upon them, then he becomes a Kāfir - An Ijmā' has been cited regarding that regarding the Kufr of whoever doesn't make Takfīr upon the Mushrikīn by Al-Qādī 'Iyādh in his book "Al-Shifā" (2/281), and cited by Sulaymān Ibn 'Abdillāh in his treatise "Awthaq 'Urah al-Ēmān" (page 126), Majmū'at al-Tawhīd, and it was cited by Shaykh al-Islām Ibn Taymiyyah in "al-Fatāwah" (2/363).

And the Kuffār whom it is compulsory to make Takfīr upon them are divided into 2 types:

1. Those who the Scholars have unanimously agreed upon their Kufr from those who don't ascribe to Islām, such as the Jews, Christians, Majūs, Sikhs and other than them.

2. The one who claims Islām from Ahlal Qiblah, and has fell into Kufr, which the Scholars have unanimously agreed upon making Takfīr upon, and unanimously agreed upon the Takfīr of whoever has fell into it.

Such as the "Nusayriyyah", for indeed Shaykh al-Islām Ibn Taymiyyah issued a Fatwa pertaining their disbelief and he said, "Indeed they are worse Kuffār than many of the Mushrikīn".

Another example is "Al-Qādiyāniyyah", for the senior panel of senior scholars issued a Fatwa pertaining their disbelief, and likewise the Pakistānī (Tāghūtī) Government issued the same Fatwa, refer to "Fatāwah al-Lajnah" (2/1116) gathered by Al-Duwaysh, and also a Fatwa was issued by "The Muslims World League" pertaining their disbelief.

Other (Kuffār) include "Al-Durūz, Al-Bahā'iyyah, Al-Bābiyyah, Al-Rāfidah and Al-Bāṭiniyyah", refer to Majmū' al-Fatāwah (2nd volume), and refer to Sharh al-Bassām "Nayl Al-Ma'ārib" in the chapter of the ruling on the Apostate (page 514).

And "The Islamic Fiqh Academy" that's based in the Honourable Makkah made Takfīr upon the Bahā'iyyah and Bābiyyah.

And the Tijāniyyah (a heretical Sūfī sect) were made Takfīr upon by the "Lajnah" (panel of senior scholars) in Fatwa #5553 (page 229).

And the Lajnah mentioned that the "Drūze" are infidel Kuffār (Fatwa) #11800 (2/228).

And also the Secularists of our current time, for indeed they are Kuffār, (i.e.) those who view that the Dīn is deficient, and that it's backwards, and that it cannot be included within politics.

Also their likes from those who ascribe themselves to the Masonic (movement), and likewise with the Communists, and those who follow similar beliefs as them, like the socialists, nationalists, Baathists.

And likewise the Rāfidah, and based upon

12.07.2018 17:02:29, Generation Awlaki: that, we can also included every group that claims Islām, which has fell into a form of Kufr that the 'Ulamā' have unanimously agreed upon making Takfīr of.

And those whom the Scholars have unanimously agreed on making Takfīr upon are the Jahmiyyah, for Ibn al-Qayyim (الله رحمه ) mentioned in his "Nūniyyah" (poem) that 500 Scholars made Takfīr upon them, from the likes of 'Abdullāh Ibn al-Mubārak and others.

3. And those in which a disagreement occurred in making Takfīr upon them, such as the individuals of the sects that claim Islām, and that has fallen into Kufr, such as the specific individuals of the Bāṭiniyyah & Rāfidah, and the specific individuals of the Jahmiyyah and other (deviant) sects.

And the ruling on the one who doesn't make Takfīr upon these (previous) 3 categories requires Tafsīl (elaboration):

The First Category: And it is what the Scholars have unanimously agreed upon pertaining their disbelief, of those who aren't ascribed to Islām (i.e. Ahl al Qiblah), such as the Jews, Christians and Hindus, so these (Kuffār), whoever doesn't make Takfīr upon them is a Kāfir.

And Ibn Taymiyyah quoted the Ijmā' and said "Whoever doubts in the Kufr of the Jews, Christians and Mushrikīn, then indeed he is a Kāfir" in "al-Majmū'" (2/383).



And the Ijmā' was also quoted by Al-Qādī 'Iyādh in "al-Shifā" (2/281) where he said, "Whoever doesn't make Takfīr upon anyone from the Christians and Jews, and has hesitations in their Kufr or doubts, then indeed he is a Kāfir".

The Second Category: And it is whoever falls into Kufr of which the Scholars have unanimously agreed upon making Takfīr upon, from those who say Lā ilāha ilā Allāh, so there is Tafsīl (an elaboration) here:

If he knows that he fell into this Kufr, and he doesn't make Takfīr upon him after knowing (what he fell into), then he becomes a Kāfir, Ibn Taymiyyah quoted the Ijmā' in the book "Al-Sārim al-Maslūl", where he said:

"Whoever doesn't make Takfīr upon whoever believes in the Ulūhiyyah (divinity) of 'Alī has disbelieved, and there's no doubt in the Kufr of whoever hesitates in his Kufr".

And what also proves this is the Hadīth of Mālik al-Ashja'ī (عنه الله رضي):

"Whoever says Lā ilāha ilā Allāh and disbelieves in what's worshipped besides Allāh, his blood and wealth is protected..."

It was narrated by Muslim, and the significance from the Hadīth is that the wealth and blood of an individual isn't protected until he disbelieves in what's worshipped besides Allāh, and to disbelieve in it and make Takfīr upon its people.

The Third Category: Where a disagreement occurred in it with regards to the laymen of the deviant sects (i.e. not known in the religion by necessity) such as the Jahmiyyah (and Rāfidah etc) for example, so whoever knows about them (falling into Kufr) and the proofs are indicative of their disbelief, so it's compulsory to make Takfīr upon them, and this Nullifier applies upon him if he doesn't make Takfīr upon them.

But as for whoever views that they don't disbelieve, due to a Māni' (an impediment) which prevents from making Takfīr upon them, such as them being laymen or the presence of Ta'wīl (misinterpretations) within them, or confusion (and being deceived by their heads) or ignorance, then it's not permissible to make Takfīr upon these (people who didn't call them Kuffār due to these misconceptions and falsely applying wrong Mawāni' in its wrong place), and the Nullifier isn't applied upon him (except after the Hujjah is established upon him).

And the author's statement, "Al-Mushrikīn", the "Alif and Lām" here is referring to "al-'Ahd" (i.e. the Mushrikīn that we all refer too), and what is intended is two categories:

1. Al-Mushrik Al-Aslī (the original polytheist) who doesn't ascribe to Islām (i.e. Ahl al Qiblah).

2. Al-Mushrik Al-Murtad (the apostate polytheist), whose Kufr has been established within him, and he is from those who say "Lā ilāha ilā Allāh".

14.07.2018 12:38:00, Generation Awlaki: [[Photo]] "True victory is to remain steadfast on the right Aqeedah till Death" - Shaykh Abu Sufyan Al-Soelami (also known as Shaykh Turki bin'ali)

14.07.2018 12:38:58, Generation Awlaki: \*scroll voor Nederlands

“Whoever doesn’t make takfir on the kaafir is a kaafir”

The scholars divided the people under this Rule(third nullifier) into several types:

The first type: People whom the text has explicitly made takfīr upon, and we say that these people are divided into two types:

Those whom the text has explicitly made takfīr upon by name, and these people are divided into two types, groups and individuals.

The individuals are like Fir'awn, Hāmān, Qārūn, Iblīs, Abī Lahab and other than them, whom the text from the Qur'ān and Sunnah has explicitly made takfīr upon them by name.

This is with regards to the individuals, and it's also for the groups, such as Judaism, christianity, Zoroastranism, and so forth.

So these people, the text has explicitly made takfīr upon, so whoever doesn't make takfīr upon them individually, then he is a kāfir for opposing and denying the explicit clear-cut texts.

What can be derived as evidence similar to this, is every Āyah which has been revealed that is explicitly indicative on the disbelief of whoever denies or turns away or arrogantly rejects it.

Then we mentioned the second type: There are statements and actions which the text has made takfīr upon those who do such, and these actions include sacrificing to other than Allāh, seeking help from other than Allāh in a matter which no one is able to do except for Allāh.

Likewise with ruling by other than what Allāh has revealed, and Tahākum (seeking judgements to comply with) from the Tawāghīt.

The text has explicitly ruled upon the doer of these actions with disbelief, and there's no doubt that those who perform these acts are from those ascribed to Islām.

Based upon their performance of such acts, disbelief would be considered Tāri' (i.e. befallen upon them — considered apostates), and we mentioned the ruling upon these people is divided into categories.

The ruling on refraining (from takfīr) concerning whoever falls into these acts:

We stated that he refrains from making takfīr upon them due to a māni' (preventative) which is acceptable according to the Sharī'ah, such as if a person were to be forced with a valid Ikrāh on sacrificing to other than Allāh for instance.

So not making takfīr here is correct, because this scenario is excluded from the Rule to begin with.

Therefore, this is the first scenario concerning whoever refrains from making takfīr upon these people. That he mentions an acceptable mānī' (preventative) according to the Sharī'ah.

A person was forced with a valid Ikrāh to make a sacrifice to other than Allāh, so in this case kufr is not tagged along with him, because Allāh, may He be Glorified and Exalted says:

“Except for one who is forced [to renounce his religion] while his heart is secure in faith.” [16:106]. So this is the first scenario.

The second scenario: That he refrains from making takfīr upon him, while he doesn't consider what he fell into as being kufr to begin with.

He says, sacrificing to other than Allāh is permissible, or Tahākum (seeking judgement) to other than what Allāh has revealed or ruling by other than what Allāh has revealed is permissible.

So this person would become a Kāfir, we ask Allāh for well-being and good health.

And his disbelief in this situation is not due to him solely refraining from making takfīr upon the Kāfir, but rather because he rejected the text (Qur'ān) to begin with, and rejected the ruling of Allāh, may He be Glorified and Exalted to begin with (he fell into shirk of belief by accepting shirk).

The third scenario: This is the axil-steel grinder which we revolve around, and it is what the matters related to this Rule (3rd nullifier) revolves around.

This is concerning whoever refrains from making takfīr upon the doer of kufr from those ascribed to Islām, due to him viewing that there's a mānī' (preventative of takfīr). And this mānī' could be unacceptable or it could be acceptable, however the application of it is incorrect.

So this person right now affirms that the action of the doer is kufr, however a mānī' (preventative of takfīr) has appeared to him which

14.07.2018 12:38:58, Generation Awlaki: prevented applying the ruling (of disbelief) upon the doer of Kufr.

So right now, as we have previously laid out the principles from before, that the Manāt (what kufr is tied too) in whoever doesn't make takfīr upon the kāfir is what?

Denial and rejecting the ruling of Allāh, may He be Exalted and Glorified, after knowing it.

So right now, has he rejected the ruling of Allāh?

He affirms it (that it's kufr), however he said there's a māni' (preventative of takfīr) which prevented applying kufr upon this doer.

So this is called confusion (mixing up the mawāni'), so when will kufr be tagged along with him? After establishing the Hujjah upon him, so if he still stubbornly persists after that, he would become a kāfir, walā hawla walā quwata ilā Billāh.

Ya'nī for example, a man says concerning someone who seeks help from other than Allāh in a matter which no one is capable of doing except Allāh, in one of the lands that are far away, so he says: "This person is excused due to ignorance".

While we know that ignorance is a valid Māni' (preventative of Takfīr) in certain matters, and it's not considered a Māni' (preventative) in other matters.

So right now, he mentioned "ignorance" in this issue, and ignorance is not considered a māni' (preventative) in it, it's a clear matter, and it is from those matters known in the religion by necessity, so there is no excuse of ignorance in it, whether the doer (of Shirk) was ignorant or had a misinterpretation.

However here the 'Āthir (refrainer) has confused and muddled up his affairs, so he considered ignorance a māni' (preventative) concerning this person.

While he says, I know that seeking help from other than Allāh is kufr, however I do not judge upon him (with kufr) because he is ignorant, and ignorance is a māni' (preventative) concerning his situation, so what do we say?

We must clarify to him that ignorance is not a valid māni' (preventative of takfīr) in this matter, so if he stubbornly persists and opposes the truth after the ruling of Allāh has reached him concerning this matter.

And this ruling has been actualised to him upon the doer of Shirk, thereafter the Hujjah has been established, so if he stubbornly persists (in excusing him) after that, the ruling (of kufr) would be tagged along with him, and he would be included under this Rule (3rd nullifier).

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"Degene die geen takfir maakt op de kaafir is een kaafir"

De geleerden verdeelden de mensen onder deze regel (derde nullifier) in verschillende typen:

Het eerste type: mensen op wie de tekst expliciet takfir heeft gemaakt, en we zeggen dat deze mensen zijn verdeeld in twee typen:

Degenen op wie de tekst expliciet takfir op naam heeft gedaan, en deze mensen zijn verdeeld in twee soorten, groepen en individuen.

De individuen zijn zoals Fir'awn, Hāmān, Qārūn, Iblī's, Abī Lahab en anderen dan zij, die door de tekst uit de Qur'ān en de Sunnah expliciet takfir over hen zijn uitgesproken bij naam.

Dit is met betrekking tot de individuen, en het is ook voor de groepen, zoals het jodendom, het christendom, het zoroastranisme, (kaafir asli) enzovoort.

Dus deze mensen, de tekst heeft expliciet takfir gemaakt, dus wie er niet individueel takfir opdoet, dan is hij een kāfir voor het verzetten en ontkennen van de expliciete, duidelijke teksten.

Wat kan worden afgeleid als bewijs vergelijkbaar met dit, is elke Āyah die is geopenbaard die expliciet indicatief over het ongeloof van degene die ontkent, zich afkeert of arrogant verwerpt.

Vervolgens noemden we het tweede type: Er zijn uitspraken en acties die de tekst takfir op heeft gemaakt,

op degenen die dat doen, en deze acties omvatten het offeren aan een ander dan Allāh, het zoeken van hulp van anderen dan Allāh in een zaak die niemand kan doen behalve Allah.

Evenzo met het regeren door iets anders dan wat Allah heeft geopenbaard, en Tahākum (op zoek naar oordelen om zich aan te houden) van de Tawāghīt.

De tekst heeft expliciet de dader van deze acties met ongeloof bestempeld en het er is geen twijfel dat degenen die deze daden verrichten, afkomstig zijn van d

14.07.2018 12:38:58, Generation Awlaki: iegenen die aan de Islam worden toegeschreven.

Op basis van hun uitvoering van dergelijke daden, zou ongeloof worden beschouwd als Tāri '(d.w.z. overvallen op hen - beschouwd als afvalligen), en we hebben gezegd dat de uitspraak over deze mensen is verdeeld in categorieën.

De uitspraak over het zich onthouden (van takfir) over degene die in deze daden valt:

We verklaarden dat hij afziet van het maken van takfir op hen vanwege een māni '(preventief) die volgens de Shari'ah aanvaardbaar is, bijvoorbeeld als iemand met een geldige Ikrāh zou worden gedwongen door te offeren aan anderen dan Allāh bijvoorbeeld.

Dus het niet doen van takfir hier is correct, omdat dit scenario om te beginnen uitgesloten is van de regel.

Daarom is dit het eerste scenario met betrekking tot degene die afziet van het maken van takfir aan deze mensen. Dat hij een acceptabele māni '(preventief) noemt volgens de Shari'ah.

Een persoon werd gedwongen met een geldige Ikrāh om een offer te brengen aan een ander dan Allāh, dus in dit geval wordt kufr niet met hem getagd, omdat Allah, Verheerlijkt en Verheven, zegt:

"Behalve voor iemand die wordt gedwongen [zijn religie op te geven] terwijl zijn hart veilig is in geloof." [16: 106] Dus dit is het eerste scenario.

Het tweede scenario: dat hij afziet van het maken van takfir over hem, terwijl hij niet beschouwt waar hij aanvankelijk in viel als koefr.

Hij zegt, offeren aan een ander dan Allah is toegestaan, of Tahākum (op zoek naar oordeel) naar iets anders dan wat Allah heeft geopenbaard of beslist door iets anders dan wat Allah heeft geopenbaard, is toegestaan.

Dus deze persoon zou een Kāfir worden, we vragen Allah voor welzijn en een goede gezondheid.

En zijn ongeloof in deze situatie is niet te wijten aan het feit dat hij alleen afziet van het maken van takfir over de Kāfir, maar eerder omdat hij de tekst (Qur'ān) aanvankelijk verwierp en de uitspraak van Allah verwierp, moge Hij Verheerlijkt en Verheven zijn om om te beginnen (hij viel in shirk van geloof door shirk te accepteren).

Het derde scenario: dit is de axil-stalen slijpmachine waar we omheen draaien, en het gaat om de zaken met betrekking tot deze regel (3e nullifier) zijn.

Dit gaat over degene die afziet van het doen van takfir op de dader van kufr van degenen die aan de Islām worden toegeschreven, doordat hij ziet dat er een māni '(preventief voor takfir) is. En deze māni 'kan onaanvaardbaar zijn of aanvaardbaar, maar de toepassing ervan is onjuist.



Dus deze persoon bevestigt nu dat de actie van de doener kufr is, maar er is een māni '(preventief voor takfir) aan hem verschenen die het toepassen van de uitspraak (van ongeloof) op de doener van Kufr verhinderde.

Dus nu, zoals we eerder de principes van tevoren hebben uiteengezet, dat wat de Manāt (wat kufr is aan verbonden) in wie niet takfir maakt over de kāfir is?

Ontkenning en verwerping van de uitspraak van Allah, moge Hij Verheven en Verheerlijkt worden, nadat Hij het heeft geweten.

Dus op dit moment heeft hij de uitspraak van Allāh verworpen?

(Nee)

Hij bevestigt het (dat het kufr is), maar hij zei dat er een māni '(preventief voor takfir) is die het toepassen van kufr op deze doener verhinderde.

Dus dit wordt verwarring genoemd (het vermengen van de mawāni '), dus wanneer zal kufr samen met hem worden getagd? Nadat hij de Hujjah op hem had gevestigd, dus als hij daarna nog steeds koppig blijft, zou hij een kāfir, walā hawla walā quwata ilā Billāh worden.

Ya'nī bijvoorbeeld, een man zegt over iemand die hulp zoekt van een ander dan Allāh in een zaak die niemand in staat is om te doen behalve Allah, in een van de landen die ver weg zijn, dus hij zegt: "Deze persoon is verontschuldigd vanwege onwetendheid".

Hoewel we weten dat onwetendheid een geldige Māni 'is (preventief voor Takfir) in bepaalde zaken, en het wordt niet als een Māni beschouwd (preventief) in andere zaken.

Dus op dit moment noemde hij "onwetendheid" in deze kwestie, en onwetendheid wordt daarin niet als een māni (preventief) beschouwd, het is een duidelijke kwestie, en het is van die zaken die in de religie

14.07.2018 12:38:58, Generation Awlaki: door noodzaak worden gekend, dus er is geen excuus van onwetendheid erin, of de doener (van Shirk) onwetend was of een verkeerde interpretatie had.

Maar hier heeft de 'Adhir (onthouder) zijn zaken verward en verward, dus hij beschouwde onwetendheid als een māni' (preventief) betreffende deze persoon.

Terwijl hij zegt; ik weet dat het zoeken naar hulp van anderen dan Allāh kufr is, maar ik oordeelt niet over hem (met kufr) omdat hij onwetend is, en onwetendheid een māni '(preventief) is met betrekking tot zijn situatie, dus wat zullen we zeggen ?

We moeten hem duidelijk maken dat onwetendheid geen geldige māni 'is (preventief voor takfir) in deze kwestie, dus als hij koppig volhardt en de waarheid weerlegt nadat de uitspraak van Allah hem over deze kwestie heeft bereikt.

En deze uitspraak is geactualiseerd aan hem(aadhir) op de dader van Shirk, daarna is de Hujjah gevestigd, dus als hij daarna koppig blijft (en hem daarna excuseren), zou de regel (van kufr) samen met hem worden getagged, en hij zou worden opgenomen onder deze regel (derde nullifier).

(Scroll above for English)

14.07.2018 19:09:24, Generation Awlaki: {{FWD: تيم يه اب ن عمر  
[@AlYaqeen24], 12.07.2018 07:14:39}}

[[Video, size 27'427'895 bytes]]

14.07.2018 19:09:39, Generation Awlaki: {{FWD: تيم يه اب ن عمر  
[@AlYaqeen24], 14.07.2018 18:18:51}}

[[Video, size 23'244'261 bytes]]

14.07.2018 19:12:06, Generation Awlaki: The truth about al-Madkhali and other Murjiah - by Shaykh 'Umar ibn Mas'ud al-Hadoushi & Abu Sufyan as Soemali.

14.07.2018 19:12:06, Generation Awlaki: {{FWD: تيم يه اب ن عمر  
[@AlYaqeen24], 14.07.2018 18:43:50}}

[[Video, size 89'064'814 bytes]]

15.07.2018 13:53:57, Generation Awlaki: Does someone have Part 1 of this video?

15.07.2018 13:53:58, Generation Awlaki: [[Video, size 144'929'538 bytes]]

15.07.2018 14:46:53, Generation Awlaki: @Lightofislam\_bot

Contact here

15.07.2018 23:17:27, Generation Awlaki: [[Document, size 6'933'853 bytes]]

15.07.2018 23:18:11, Generation Awlaki: The PDF form of the Explanation of the Three Fundamental Principles of Islam(Usoole Thalaatha) from Shaykh ul Islam Muhammad Ibn Abdul Wahab rahimahullah - explained by Shaykh Ahmad Musa Jibril.

The Shaykh didn't finish the lessons but I benefited very much from these lessons.

Your imaan goes up from these beneficial lectures!

May Allah preserve our Shaykh Ahmad Musa Jibril, I haven't met him but I love him for the sake of Allah!

16.07.2018 12:07:45, Generation Awlaki: I will in shaa Allah share more about the topic Takfir.

I see many brothers and sisters are confused and I know why, I see lots of Ghulat mukaffirah, those extremists in Takfir.

They are very active on Social media, and the fitnah is big. Especially because they mix truth with falsehood.

Those who have ghuluw. They got a wrong understanding of Takfir and don't know the types of Takfir and framework of Takfir and that sometimes there are mawani(preventatives) of Takfir depending on which type of Takfir(such as Takfir ijtihaad making takfir Muayyan)

For them it's either Muwahid or Mushrik. And when they declare you a kaafir they mean you are kaafir asli, not kaafir murtad. They say you didn't fulfill Kufr bit Taghut in the first place.

Very rare for them to call someone a murtad(apostate).

They also make takfir on the refrainer of takfir on the refrainer of takfir and so forth. While this chain takfir is incorrect when it comes to making takfir on a specific person not mentioned by Quran and Sunnah by name.

And they forget or don't know or don't care that the reason of the third nullifier(whoever doesn't make takfir on the kaafir is a kaafir) is juhood(denying/rejecting the Quran and Sunnah).

I can tell a few more things such as them making takfir on whole lands, so they say you are kaafir untill proven. And many more things which will surprise you.

And some of these ghulat are worser than others. Even in between themselves they make Takfir on eachother like I saw on Facebook.

They got wrong understanding of the Third nullifier. They also take general statements of Ulema and then make takfir on people.

Even making takfir on the Ulema who even know the style of writing of these giant Ulema.

I notice they take very much from the Ulema of Najd and from Durar as saniyah.

And they don't refer to Ulema who know the Fatawa of these Shuyookh, who know their work.

It is like how Shaykh Ahmad Musa Jibril said;

“You can take statements out of context from the Imāms of Najd, and nearly declare everyone who is living in the West today a kafir. M'āthallāh they they say that, that we say that or that anyone would say that, but I am just saying you can take certain statements out of context. That is why it is essential to study these books with the 'Ulamā" (Sharh Usūl ath-Thalālath).

I am just a laymen and I only share from the righteous Ulema and from students of Knowledge.

If there is any other subject you are confused about or want to know more then contact on; @Lightofislam\_bot

16.07.2018 13:42:36, Generation Awlaki: [[Video, size 14'962'559 bytes]]

16.07.2018 15:26:26, Generation Awlaki: Assalam Aleykum Warahmutullahi Wabarakatuhu

[https://t.me/joinchat/AAAAAEkC5eCE5MWI\\_857Dw](https://t.me/joinchat/AAAAAEkC5eCE5MWI_857Dw)

↑ □ New channel Light of Islam

17.07.2018 18:54:01, Generation Awlaki: [[Document, size 144'180'870 bytes]]

17.07.2018 18:54:04, Generation Awlaki: [[Document, size 230'979'042 bytes]]

17.07.2018 18:54:07, Generation Awlaki: [[Document, size 169'237'897 bytes]]

17.07.2018 18:54:10, Generation Awlaki: [[Document, size 172'958'849 bytes]]

17.07.2018 23:04:19, Generation Awlaki: [[▲ Sticker, size 4'494 bytes]]

17.07.2018 23:04:19, Generation Awlaki: Assalam Aleykum Warahmutullahi  
Wabarakatuhu

The Spanish channel got deleted... but Alhamdulillah the brother made new one...

To those who reports account, it won't bring anything..we will always come back 😊

[https://t.me/joinchat/AAAAAE2wg25iwceoqMY\\_dg](https://t.me/joinchat/AAAAAE2wg25iwceoqMY_dg)

17.07.2018 23:59:28, Generation Awlaki: [[Photo]]

18.07.2018 16:13:21, Generation Awlaki: Nāsir al Fahd gets thrown on the ground and they tie his hands and his feet together. Imagine, he's on his stomach, imagine this, and his hands and feet are tied together and they keep him in a cell all day. His hands and feet tied together just like this [see picture ↓] and he's lying on his stomach. He was able to break, cutaway his right arm. He wasn't able to get his left arm out of it, because it was paralyzed, and it remained paralyzed for a month after that and until today his thumb is still numb from that incident. He doesn't get a medical treatment. None, as you

know that causes numbness in prominent numbness when a hand or a body part is paralyzed for a long time. He gets put to sit on some type of a metal and he sat on a very, very hard metal for four hours. It made him so sick that he said, he prayed for some time with only his eyes. He made the Salāh with his eyes only - gesture. When he needed the bathroom, if he did need it, he would crawl on his stomach to go use the bathroom.

A woman, the Prophet ﷺ taught us, goes to hell for imprisoning a cat. What are we going to say to those who do this to an imām? I ask every Muslim who is here, I ask every Muslim who will hear this in the future, if you don't see a human being, no I'm not going to say a human being, if you see a cat, if you see a dog with his hands and legs tied together, would you leave him like that?

- Shaykh Ahmad Mūsā Jibrīl رحمه الله

18.07.2018 16:13:24, Generation Awlaki: [[Photo]]

18.07.2018 16:18:16, Generation Awlaki: This is what they do to Ulema who speak Haqq and stand up to defend Islam.

This is what Saudi Taghut does with the Shuyookh.

18.07.2018 16:28:46, Generation Awlaki: I am thinking about sharing biographies of Shuyookh on Tawhid, the good Ulema so Muslimeen can know who to take knowledge from!

18.07.2018 17:44:30, Generation Awlaki: [[Document, size 108'851'082 bytes]]

18.07.2018 17:44:32, Generation Awlaki: [[Document, size 29'144'593 bytes]]

18.07.2018 17:44:34, Generation Awlaki: [[Document, size 51'998'602 bytes]]

19.07.2018 22:52:06, Generation Awlaki: An excerpt from 'Commanding Virtue and Forbidding Vice'

by Ibn Hazm al-Andalusi adh-Dhāhiri

It should be said to them: What do you say about a sultān who puts the Jews in charge, makes the Christians his army, forces the Muslims to pay the jizyah [protection tax], raises weapons against Muslim children, demands Muslim women to fornicate, holds arms against Muslims, captures their women and children, and is publicly perverse with them; but in all of that, he still agrees with Islām outwardly and he continues to pray?

If they say that it is not permissible to rise against him, then it should be said: but he will continue killing Muslims until he is the only one who remains, him and Ahl al-Kufr [the people of disbelief] along with him; if they permit having sabr [patience] in that situation, they would have opposed Islām and abandoned it; but if they affirm the obligation to rise against such a tyrant – and this is their actual opinion – then it is said to them: what if he killed only ninety percent of the Muslims or all of them except one of them and captured their women and took their wealth; if they reject standing against him, they contradict themselves; but if they still agree, then we continue to ask them about killing fewer and fewer Muslims, while they continue to agree with standing against him, until we reach the killing of a single Muslim, or the capture of a single woman, or the taking of a single person's wealth, or the oppressive violation of someone's skin (through whipping); if they distinguish between any of that, they contradict themselves and make rulings without evidence, which is not allowed; but if they obligate a physical response to all of that, they return to the truth.

We further ask them about one whose wife, daughter, son and himself are to be abducted by a corrupt sultān so that he could be sexually perverse with them; should he surrender himself, his wife, his son, and his daughter to this evil; or is it farḍ upon him to defend against whoever wanted this? If they say that it is farḍ upon him to surrender himself and his family, they have said something terrible that no Muslim says; but if they say that it is farḍ upon him to fight, then they return to the truth and they must say the same thing about every Muslim, i.e. defending each other [as all Muslims are brothers] in person and property.

19.07.2018 22:56:52, Generation Awlaki: Destroying the Madkhali Madhab



## THE SALAF REGARDING REVOLTING AGAINST THE KĀFIR RULER

A Refutation of the Mād Mādkhali Murji'āh from the Ulema of Tāwhid of the Sālaf.

Many a time from our Madkhali friends we hear the claims of; 'Oh brother we are not allowed to rise against the ruler nor say a word against him, rather we should be patient and not utter a word against him he is the legitimate ruler!'

When We know and can see as clear as the sun in the midday that these rulers are nothing but crooks who are killing Muslims and have given away the lands of the Prophet ﷺ و Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn to the Crusaders.

The land of which was once the sanctuary of the Prophets Ibrāhīm and Muhammad the land from where the Warriors of Islām; الله راضي; the land of the fearless Sahābah, الله و marched and brought the Roman and Persian Empires to their knees- from where it conquered from Spain to China, from Morocco to Indonesia; the land which was the Land protecting the Muslims, and assisting all Muslims everywhere on earth against the kuffār, while sheltering the Muwahhidīn...

Today, this is the same land from where Zionist jets and Crusader bombers and missiles are launched from, blowing apart weak Muslim children, women, and the elderly; today it is the same land from where the Armies of the Cross launch their operations against the Muslim lands... To such a degree, that there is no jet/bomber that attacked Iraq, except that it came from the Arabian Peninsula; then in such a case can we even regard those lands as being a safe haven for Ahl Tāwhid today?

What then was the response in Noble Ulema of the past in regards to Revolting or Speaking up against such Rulers?

It is recorded in Sahīh Al-Bukhārī and Sahīh Muslim, on the authority of ‘Ubādah Ibn As-Sāmit, “The Messenger of Allāh ﷺ called us, so we gave Bay’ah to him. So from what he took upon us was that we offer Bay’ah upon listening and obeying, during our eagerness or reluctance and in our difficult times and in our easy times and favoring (the commands) instead of our own (desires), and that we would not dispute the authority from its people.’ He said, ‘Unless you see an open disbelief (Kufr), for which you have an evidence from Allāh about it.’” [This is the wording of Al-Bukhārī (7055, 7056).]

Imām An-Nawawī said, “Al-Qādhī ‘Iyādh said, ‘The scholars have formed a consensus that the leadership (Imāmah) is not to be contracted to a disbeliever (Kāfir) and that if disbelief (Kufr) comes from him, then he is to be removed... So if disbelief (Kufr) and changing the legislation (Shara’ ) or innovation (Bid’ah) comes from him, then he has left the status of authority and his (right) of obedience falls and it becomes obligatory upon the Muslims to rise up against him and remove him and set up a just Imām, if that is possible for them. Then if that is not possible, except for a group (Tā’ifah), then it is obligatory upon them (i.e. a group) to rise up and remove the disbeliever (Kāfir). And that is not obligatory concerning the innovator, unless they assume that they are able (to do so). Then if the inability is confirmed, then the uprising is not obligatory, but the Muslims must make Hijrah away from his land to other than it, and flee with his religion.” [Sahīh Muslim Bi Sharh An-Nawawī” (12/229)]

Al-Hāfith Ibn Hajar Al-‘Asqalānī رحمه الله said, “Ad-Dāwūdī said that, “The scholars are (united) regarding that the oppressive [Muslim] rulers, if it is possible to remove them without fitnah (war), then it is obligatory (Wājib); but if it involves fitnah (war), then it is obligatory to be patient. And some scholars view that it is not permissible to put a fāsiq (oppressor) into rulership if he is as such from the beginning; but if he was put into position while he was righteous, and then later committed oppression- then the scholars have differed regarding revolting against such a (fāsiq) ruler, but the correct opinion is that it is forbidden.

But as for the ru

19.07.2018 22:56:53, Generation Awlaki: ler committing kufr, then it is obligatory (Wājib).”

[Refer to “Fat’h Al-Bārī” (13/10).]

See how the scholars of the Salaf differentiated between revolting against a Muslim oppressor, and between a kāfir Tāghūt ruler.

And Shaykh Al-Islām Ibn Taymiyyah الله رحمه said regarding the rulers who do not take Jizyah (tax) from the Jews and Christians, and forbid struggling against the Mushrikeen, “So any group that refuses to do these, even if they accept (the obligation of) these, they are to be opposed. And I have no knowledge of any difference of opinion regarding this.” [Refer to “Majmū’ Al-Fatāwā” (28/503-504).]

So it is obviously clear from these scholars that they differentiated between revolting against a fāsiq oppressive ruler and a Muṭtadi’ – and some scholars stipulated that with the “ability to remove him without fitnah”.

As Al-Qādhī ‘Iyādh الله رحمه said, “And that is not obligatory concerning the innovator, unless they assume that they are able (to do so),” and Ad-Dāwūdī said, “The scholars are (united) regarding that the oppressive [Muslim] rulers, if it is possible to remove them without fitnah (war), then it is obligatory (Wājib)”.

But as for the ruler who commits kufr, they not only made it permissible, they were united upon the obligation of removing him and this is what we find from the apparent words of Shāykh Sulāyman ibn Sahmān.

So O Brother of Tawhīd! Will you blindly-follow your leaders and scholars against the textual evidences?

Allāh the most High tells us,

“It may be that you dislike a thing, yet Allāh brings through it a great deal of good.” [An-Nisā’: 19]

And from this it should be clear that we should at the least raise a word against those who are the Tawāghīt of our own time and speaking against them is obliged upon us;

“(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad (saw) and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.” [3:187]

May Allāh save us from Hypocrisy.

20.07.2018 14:53:06, Generation Awlaki: [[Photo]]

20.07.2018 14:54:12, Generation Awlaki: Bismillah ar-Rahman ar-Rahim. All praise belongs to Allah, the All-Powerful, the All-Mighty. May His salah and salam be upon he who was sent with the sword as a mercy to all of creation.

As to what follows:

Who is “Ahlut-Tawhid Publications”? We are a small group of brothers with no organizational ties to any group. Our only connection (and the strongest) and what connects us to others throughout the world is the bond of Islam, tawhid, and iman.

## KNOWLEDGE SERIES

Explaining Issues of Methodology.



20.07.2018 14:55:12, Generation Awlaki: \_\_\_\_\_

Takfir al-Mushrikin

All praise belongs to Allah, the Lord of the creation. The final outcome is for the muttaqin (those who fear Allah), and there is no aggression except against the dhalimin (the oppressors). I bear witness that there is nothing worthy of worship except Allah alone with no partners, the rightful and clear King, and I bear witness that Muhammad is His slave and messenger, the imam of the first and last, as to what follows:

In this halaqah we will begin the discussion, with the help of Allah (ta'ala), regarding takfir al-mushrikin.

We will be discussing two issues:

The first issue: we will answer the question: what is the position of takfir in the Din?

The second issue: we will mention the 'illah, or manat, or sabab<sup>1</sup> of the one who refrains from takfir al-mushrikin.

Before we go into explaining these we will first mention some texts of the people of knowledge regards to the disbelief of the one who does not make takfir of the kafir...

\_\_\_\_\_

1 All these Arabic terminologies refer to the reason for kufr.

\_\_\_\_\_

Abul-Hasan al-Malati ash-Shafi'i (rahimahullah) said, "The people of the Qiblah have agreed with no disagreement between them that whoever doubts [the

kufr] of the kafir then he is a kafir” (A t-Tanbih war-Radd ‘ala Ahl al-Ahwa wal-Bida’).

Qadi ‘Iyad (rahimahullah) said, “We make takfir on whoever does not make takfir on anyone who follows another din other than the millah of the Muslimin, or stops regarding them, or doubts [their kufr], or validates their way; even if he professes Islam and belief in it and believes in the falsehood of every other din, as by showing the opposite (i.e. refraining from takfir) he is a kafir” (Ash-Shifa).

Nawawi (rahimahullah) said, “Whoever does not make takfir on those who follow a way other than Islam, like the Christians, or doubts making takfir of them, or validates their way, then he is a kafir” (Rawdah at-Talibin).

A text from al-Hajjawi (rahimahullah) states whoever “does not make takfir on those who follow a way other than Islam, like the Christians, or doubts their kufr, or validates their way...then he is a kafir” (Al-‘Iqna).

A text from al-Buyuti (rahimahullah) mentions takfir on whoever “does not make takfir on those who follow a way other than Islam, like the people of the Book, or doubts their kufr, or validates their way” (Sharh Muntaha).

Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab (rahimahullah) said, “Whoever does not make takfir of the mushrikin, or doubts their kufr, or validates their way, has disbelieved by ijma” (Ad-Durar as-Saniyyah).

Now we move forward to explaining the first issue which is answering the question: what is the position of takfir in the Din?

The answer is that takfir is purely a hukm shar’i (a ruling from the Shari’ah). It doesn’t enter into the ‘aql nor does it fall under the issue and meaning of asl ad-Din which we previously explained in the last halaqah. Thus takfir al-mushrikin is from the wajibat (obligations) of the Din and not from asl ad-Din.

Ok, what is the difference?

The difference is that there is no excuse of ignorance for what is considered asl ad-Din, and it is not a condition to establish the hujjah on one who leaves it or leaves part of it.

As for takfir, then it is a hukm shar'i and there is an excuse of ignorance and tawil (interpretation) with regards to it.

As well, takfir is not upon one level, rather, there are different levels. So from it is that which is known in the Din by necessity; like takfir on whoever Allah made takfir upon specifically in His book, such as Iblis, Fir'awn, and whoever follows way other than Islam, such as the Christians, the Jews, and the idol worshipers.

And what is below that from what is differed upon with regards to takfir of its doer, like leaving the salah and other than that; and between them there are varying degrees which we will soon address in a forthcoming halaqah, with the permission of Allah (ta'ala).

We say: ➞□

20.07.2018 14:57:01, Generation Awlaki: truly, takfir is from the wajibat of the Din, a hukm shar'i, and it is not taken except from the Shari'ah evidences, and it does not enter into the matters of the 'aql. This is what is followed and affirmed by the people of knowledge and what they have fixated in this matter, and we will mention some of their statements to you:

Qadi 'Iyad (rahimahullah) said, "Title: A Chapter in Clarifying Sayings That Are To Be Considered Kufr, Disputed To Be Kufr, and What is Not Kufr: notice that validating this chapter and clarifying the ambiguity in it is to be taken from the Shari'ah, the 'aql has no part in it" (Ash-Shifa).

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, “Takfir is a hukm shar’i which makes one’s wealth permissible to take, his blood permissible to shed, and ruling one to abide in the Fire, and it is taken and established like how other Shari’ah rulings are taken” (Majmu’ al-Fatawa).

And he (rahimahullah) said, “Indeed, kufr and fisq are rulings of the Shari’ah, it is not like those matters which are established by the ‘aql. The kafir is whoever Allah and His messenger said is a kafir, and the fasiq is whoever Allah and His messenger said is a fasiq, just as the believer and Muslim is whoever Allah and His messenger said was a believer and Muslim...” Until he said, “So this issue, all of it, is established by the Shar’” (Minhaj as-Sunnah an-Nabawiyah).

And he (rahimahullah) said, “Iman and kufr are from those rulings which are established by the Message, and it is the Shari’ah evidences which distinguish between the mumin and the kafir, not the intellectual proofs” (Majmu’ al-Fatawa).

‘Allamah ibnul-Qayyim (rahimahullah) said, “Placing kufr is the right of Allah then His messenger... Established by the Texts not the saying of so-and-so... Whoever the Lord of the creation and His slave... Described as a kafir then he possess kufr” (Al-Kafiyyah ash-Shafiyyah).

Ibn Wazir as-San’ani (rahimahullah) said, “The evidence for kufr and fisq are not taken except by the explicit texts, and there is no dispute regarding that” (Al-‘Awasim al-Qawasim).

Based on that we say: whoever is ignorant of a hukm of the Shar’ regarding one of the kuffar or mushrikin, or one of their groups, then his ruling is not like the ruling on the one who commits shirk, because that which is shirk nullifies asl ad-Din, as we mentioned in the previous halaqah. Rather, his ruling is like the ruling of everyone else who is ignorant of some rulings of the Shari’ah or some of the obligations of Islam. So whoever has had the hujjah of the Message established on him regards to that disbelieves, but whoever has not had the hujjah of the Message reach him then he is not a kafir. This differs from being



ignorant of tawhid, which is attached to asl ad-Din, so that one is a kafir with the kufr of ignorance. This is what is followed and established by the people knowledge regarding the difference between being ignorant of asl ad-Din and being ignorant of the obligations of the Shari'ah.

Imam Muhammad ibn Nasr al-Marwazi narrated from a group of people of hadith that they said, "It is clear that knowledge of Allah is iman and ignorance of Him is kufr. Similarly, fulfilling the obligations is iman but being ignorant of them before they are revealed is not kufr... Whoever rejects and denies these obligations now has disbelieved in the information revealed by Allah. But a Muslim who does not have knowledge of the revealed texts of Allah is not regarded as a kafir, and ignorance in Allah, in any case, is kufr whether before or after the khabar (revealed texts)" (Ta'dhim Qadar as-Salah).

Concerning the nature of establishing the hujjah and how that condition is fulfilled before takfir depends on

whether the matter is apparent and obvious or hidden and obscure.

↪□

20.07.2018 14:58:17, Generation Awlaki: Thus the hujjah could be established on the mutawaqqif (refrainer) of takfir if he was in a place where knowledge was present, so that the refraining is done from abandonment and is not done due to ignorance, and he would not be excused except if he was new into Islam or was raised in a remote area. On the other hand, verily, the establishment of the hujjah could be by explaining the Shari'ah text indicating the kufr of whoever does or says this or that, and the general reaching of the Qur'an is not sufficient. For indeed, in some cases, the establishment of the hujjah is by explaining the evidence alongside removing the doubt and responding to the evidences of the opponent.

There will be further clarification regarding this matter in the discussion on the levels of those who refrain from takfir.

Indicating the difference between the ignorance of Shari'ah rites and the ignorance in asl ad-Din, or regards to takfir of the mushrikin being from the Shari'ah rites and not from asl ad-Din are a number of evidences; from them:

Indeed, all of the prophets ('alayhim as-salam) began with their people by calling them to the worship of Allah alone with no partners, and if ignorance in the rulings of takfir was kufr there would not have been a moment of delay in clarifying asl ad-Din.

As well, from the proofs on this differentiation that takfir is from the wajibat of the Din and not from asl ad-Din is what is confirmed from the Sahabah (radiyallahu 'anhum) with regards to refraining in takfir of people who fell into riddah and calling them Muslimin. When the ayat were revealed making it clear the kufr of those people, they (i.e. the Sahabah) were not asked to repent from their tawaqquf (refraining from takfir). Whereas it is confirmed that one of the Sahabah fell into shirk out of ignorance, despite that, the Sahabah declared his kufr, and the Prophet (sallallahu 'alayhi wa sallam) ordered him to renew his islam. This proves the differentiation between falling into shirk due to ignorance and between being ignorant of the Shari'ah rites and rulings.

On authority of ibn 'Abbas (radiyallahu 'anhuma) that he said, "Some of the people of Makkah accepted Islam but they used to hide their islam. Then the mushrikin took them out with them on

the Day of Badr. Some were wounded and some of them were killed. The Muslimun said, 'These, our companions, were Muslimin, and they hated [to go out] so seek forgiveness for them.' Then the ayah came down, 'Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, 'In what [condition] were you?' They will say, 'We were oppressed in the land.' The angels will say, 'Was not the earth of Allah spacious [enough] for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination.' So a message was sent with this ayah to those Muslimin who remained, and that there is no excuse for them. Then [they still] went out and followed the mushrikin, and was dragged into fitnah. Thus this ayah: 'And of the people are some who say 'we believe in Allah,' was sent down" (Tafsir at-Tabari with an authentic chain).

Shaykh ‘Abdullah ibn Muhammad ibn ‘Abdil-Wahhab (rahimahumullah) said, “Therefore Allah revealed this ayah and made clear the ruling of those mushrikin, and that they are from the people of the Fire even though they professed Islam” (Ad-Durar as-Sanniyah).

On the authority of Sa’d ibn Abi Waqqas (radiyallahu ‘anhu) that he said, “We were talking about something, and I had only recently left jahiliyyah behind, so I swore by al-Lat and al-‘Uzza. The Companions of the Messenger of Allah said to me: ‘What a bad thing you have said! Go to the Messenger of Allah and tell him, for we think that you have committed kufr.’ So I went to him and told him, and he said to me: ﷞□

20.07.2018 15:00:56, Generation Awlaki: ‘Say: la ilaha illallah wahdahu la sharika lah (There is none worthy of worship except Allah alone with no partners) three times, and seek refuge with Allah from the Shaytan three times, and spit dryly to your left three times, and do not say that again’” (narrated by an-Nasai with jayyid chains).

Ibn al-Wazir as-San’ani (rahimahullah) commented on this hadith and said, “This is a command to renew one’s islam” (Ithar al-Haqq ‘ala al-Khalq).

Ibnul-‘Arabi al-Maliki (rahimahullah) said, “Thus whoever swears by al-Lat and al-‘Uzza in Islam, puts stress on that meaning of glorification is a kafir in reality” (‘Aridah al-Ahwidhi).

Shaykh Sulayman ibn ‘Abdillah (rahimahullah) said, “It was taken from it, the hadith of Sa’d, by a group of scholars who said if he was to swear by

other than Allah disbelieves and commits shirk. They said because the Prophet (sallallahu ‘alayhi wa sallam) ordered him to renew his islam by saying la ilaha illallah; if he had not disbelieved, he would not have been ordered to do so. The majority of scholars, on the other hand, said he does not fall into kufr akbar, and that rather it is kufr asghar” (Ad-Durar as-Saniyyah).

Thus he was not excused (radiyallahu ‘anhu) for falling into that even though he just recently left jahiliyyah.

Also proving this differentiation that takfir is from the wajibat of the Din and a hukm shar’i; and not from asl ad-Din in which no one is excused in, is what is narrated about the Sahabah (radiyallahu ‘anhum) in their differing amongst each other regards to takfir of some murtaddin. When Allah (ta’ala) clarified the kufr of those people (i.e. the murtaddin) He did not order those who refrained from takfir to renew their islam. Indeed, Allah (ta’ala) said, “What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance]. They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah.”

What is correct in the reason for the revelation of these ayat is that Prophet (sallallahu ‘alayhi wa sallam) went out to [the Battle] of Uhud and some people then who were originally with him left and turned back. The Sahabah of the Prophet (sallallahu ‘alayhi wa sallam) were split on two opinions concerning them; some said, “We should kill them,” while others disagreed (the incident is recorded by al-Bukhari).

It was authentically reported from Mujahid (rahimahullah) that he said, “Some people came out from Makkah until they reached Madinah. They claimed to be muhajirun and then committed riddah after that. They asked the Prophet (sallallahu ‘alayhi wa sallam) for permission to return to Makkah and to take their goods in order to trade. The believers differed regarding them; some said, ‘They are munafiqun,’ and others said, ‘They are muminun.’ Then Allah showed their nifaq and ordered to fight them.”

With this meaning it was also reported from ‘Abdur-Rahman ibn ‘Awf and ibn ‘Abbas (radiyallahu ‘anhum). As well, it was authentically narrated in mursal form from a number of tabi’in: ‘Ikrimah, as-Suddi, Qatadah, and Muhammad ibn Ka’b al-Qaradhi (rahimahumullah).

Imam at-Tabari (rahimahullah) said in his tafsir of the ayah of His (ta'ala) saying: "What is [the matter] with you that you are two groups concerning hypocrites while Allah has made them fall back [into error and disbelief] for what they earned?" He said, "It means: Allah returned them to the rulings of the people of shirk; in that their blood is permissible to be shed, and their offspring to be enslaved" (Tafsir at-Tabari).

Indeed, Imam at-Tabari gave precedence to the opinion that the reason for the revelation of this ayah was concerning a people who apostatized from Islam. He said after mentioning the different sayings of the Salaf regards to the reason of its revelation: ↪□

20.07.2018 15:02:19, Generation Awlaki: "And the first of these opinions is correct.

The opinion which said this ayah was revealed in regards to the differing of the companions of the Messenger of Allah (sallallahu 'alayhi wa sallam) concerning people who apostatized after Islam from the people of Makkah" (Tafsir at-Tabari).

Ibn Abi Zamnayn (rahimahullah) said, "They were people from the munafiqin who were in Madinah then left to Makkah. Then they left Makkah for Yamamah for trade, so they apostatized from Islam and exposed what was in their hearts of shirk. So the Muslimin took ahold of them, and were split into two (meaning two groups) regarding them. Some said: 'Their blood is permissible. They are mushrikin murtaddin.' Others said: 'Their blood is not permissible. They are people who fitnah got ahold of.' Therefore, Allah (ta'ala) said, 'What is [the matter] with you [that you are] two groups concerning the hypocrites.'"

Another proof is what is favored from a group of scholars in that 'Umar ibnul-Khattab (radiyallahu 'anhu) refrained from takfir at first of those who resisted the zakah, and when Abu Bakr (radiyallahu 'anhu) clarified the matter to him he declared their kufr and understood; he did not repent from his original refrainment of takfir.

Indeed, it is authentically reported from ‘Umar (radiyallahu ‘anhu) that he said to Abu Bakr about the murtaddin, “How can you fight the people when the Messenger of Allah (sallallahu ‘alayhi wa sallam) said, ‘I was ordered to fight the people until they say la ilaha illallah, so whoever says that his wealth and self is protected from me except by its right (i.e. accordance to Shari’ah), and their account is with Allah’” (Agreed upon with the wording from al-Bukhari.)

Verily, some of the aimmah of the Salaf refrained, in the beginning of the matter, from takfir of those who said the Quran is created. And from them are some who refrained from takfir of the Jahmiyyah, even with their severeness [of kufr]. As a result they were not kuffar, and when the evidence indicating the kufr became clear to them they did not refrain [from takfir] of them, nor did they renew their islam due to their prior refraining.

On the authority of Yaqub ibn Ibrahim ad-Dawraqi who said, “I asked Ahmad ibn Hanbal about the one who says the Quran is created, and he replied back to me: ‘I used to not make takfir of them until I read [some] ayat from the Quran: ‘So if you were to follow their desires after what has come to you of knowledge.’ And His saying: ‘After the knowledge have reached you.’ And His saying: ‘He has sent it down with His knowledge’” (cited by ibn Abi Ya’ala in Tabaqat al-Hanabilah from the book of al-Khallal with a good chain).

Ibn ‘Ammar al-Mawsili (rahimahullah) reportedly said, “Ibnul-Madini said to me: ‘What prevents you from making takfir upon them?!’” (Meaning, the Jahmiyyah). ‘Ammar said: “I would initially refrain from making takfir upon them until ibnul-Madini said to me what he said; so when he gave in during the Mihnah<sup>2</sup>, I wrote to him reminding him of Allah and reminding him of what he told me in making takfir of them” (narrated by al-Khatib al-Baghdadi in Tarikh Baghdad).

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2 The persecution of scholars instituted by al-Ma’mun in which the scholars were tortured, imprisoned, or killed, if they did not conform to the falsehood saying that the Quran is created.

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And with that we conclude the first issue. ↪□

20.07.2018 15:03:21, Generation Awlaki: We now begin the second issue which is: what is the manat, 'illah, and sabab(reason) for the kufr of the one who refrains from takfir al-mushrikin.

The answer: It is due to takthib (belying) and denying the Shari'ah texts. By looking at the statements of the people of knowledge regarding this nullifier it is apparently clear that what is firmly settled is that the kufr of the one who refrains from takfir returns back to belying and denying the Shari'ah texts, not from the angle of contradicting asl ad-Din.

Verily, a multitude of scholars repeatedly made mention of this manat and that this kufr is due to rejecting the legal rulings that are agreed upon, or due to rejecting what is known from the Din by necessity.

Shaykhul-Islam ibn Taymiyyah (rahimahullah) said, "Kufr is by rejecting what is known from the Din by necessity, or rejecting the legal texts that are agreed upon, and what is similar to that" (Majmu' al-Fatawa).

Here is what we have found concerning this from the speech of the people of knowledge who stated the manat of kufr of the refrainer from takfir of the kafir.

Qadi 'Iyad mentioned the reason for takfir of the mutawaqqif of the Jews, Christians, and from those who conflict with the Din of Islam, according to what was cited from al-Baqillani: "Because the tawqif (the revealed texts) and consensus agreed on their kufr, so whoever refrains from that has rejected the evidences and texts, or he doubted them; as rejecting or doubting these two does not come except from a kafir" (Ash-Shifa).

Ibnul-Wazir as-San'ani (rahimahullah) in the issue of making takfir of the one who doubts in the idol worshiper and whoever does not make takfir of him: "There is no reason except that his kufr (the idol worshiper) is known in the Din by necessity" (Ar-Rawd al-Basim).

Shaykh ‘Abdullah ibn Muhammad ibn ‘Abdil-Wahhab (rahimahullah) explained the reason being for making takfir of one who says “that it is not permissible to make takfir of one who says the Shahadatayn even if he worships other than Allah,” by stating: “Because whoever says that has belied Allah, His messenger, and the consensus of the Muslimin” (Ad-Durar as-Saniyyah).

Some of the Aimmah ad-Da’wah an-Najdiyyah said, “Indeed, those who do not make takfir of the mushrikin have not affirmed belief in the Quran. For verily, the Quran has made takfir of the mushrikin and has ordered to make takfir of them, and to take them as enemies and to fight them” (Ad-Durar as-Saniyyah).

We are sufficed with this until we meet in the next halaqah, in sha Allah (ta’ala)...

We ask Allah (ta’ala) for assistance, success, and correctness. May the salah, salam, and blessings of Allah be upon His slave and messenger Muhammad, his family, his companions, a bountiful salam.

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Ahlut-Tawhid Publications

20.07.2018 20:16:39, Generation Awlaki: [[Photo]]

20.07.2018 20:16:46, Generation Awlaki: Question: Is Takfīr from the Foundations of the Religion or from the Necessities of Lā ilāha ilā Allāh?

Answered by Shaykh Abū Muslim al-Mansūr (الله ح فظه):

Firstly:

There's a difference between Kufr and Takfīr.



And Al-Kufr Bit-Tāghūt is a fundamental principle from the Foundations of the Religion.

And Takfīr is a Legislative Ruling which isn't known by the intellect, but it's rather known through the Legislative Proofs.

Secondly:

Aslu Dīn (the foundation of the religion) is:

Tawhīd and abandoning Shirk, and this is known by the Fitrah.

And Takfīr upon the Mushrikīn is a Lāzim (necessity) from the Necessities of Tawhīd, and this is known by the Legislative Proofs, so whoever has the proof reach him regarding the Kufr of the Jews, Christians and Mushrikīn, and he doesn't make Takfīr upon them, he would be considered a denier of the Qur'ān and Sunnah - So the Nullifier of not making Takfīr is due to "Takthīb" (denying the text).

Thirdly:

Kufr Bit-Tāghūt is a pillar from the pillars of Lā ilāha ilā Allāh, (Allāh) the Exalted said:

"So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."  
[2:256].

So whoever doesn't disbelieve in the Tāghūt, then he hasn't believed in Allāh at all.

But as for making Takfīr upon the Tawāghīt and Mushrikīn, then it is from the Lawāzim (Necessities) of Al-Kufr Bit-Tāghūt.

So the slave (of Allāh) doesn't achieve Ēmān until he disbelieves in the Tāghūt, and Kufr Bit-Tāghūt isn't actualised and perfected until he makes Takfīr upon the Tāghūt, hates it (inwardly), abandons it, avoids it and shows enmity to it (outwardly). [1]

So ponder over the difference between "Al-Kufr Bit-Tāghūt" and "Takfīr upon the Mushrikīn".

So if you understand this well, it would become clear to you that Aslu Dīn (the foundations of the Religion) is testifying that there's no deity worthy of worship except Allāh, and its meaning is to actualise & perfect Tawhīd and Al-Kufr Bit-Tāghūt, and what necessitates from Al-Kufr Bit-Tāghūt is to make Takfīr upon the people of the Tāghūt, its followers and helpers.

Allāh is the Most High, All-Knowing and All-Wise.

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[1] Translator's Note: See how Kufr Bit-Tāghūt consists of different levels, so for e.g. outwardly showing enmity and animosity to the Mushrikīn is from the necessities of Al-Kufr Bit-Tāghūt, yet no one says that the oppressed and incapable weak Muslims are Kuffār for not disbelieving in the Tāghūt due to "not outwardly displaying animosity to the Mushrikīn", and likewise with Takfīr upon Individual Mushrikīn that claim Islām, like the Apostate Mushrik Rulers or Apostate Mushrik Grave-Worshippers, the one who excuses them due to a misconception or misinterpretation isn't called a Kāfir for "not rejecting the Tāghūt".

20.07.2018 20:22:55, Generation Awlaki: [[Photo]]

20.07.2018 20:22:59, Generation Awlaki: Shaykh Al-Allamah Sulayman Al-Ulwan was asked about the principles: Whoever does not make Takfeer on the Kafir is himself a Kafir and when this principles is to be applied

Shaykh Al-Ulwan responded that this has details and it is split into 7 situations

1) The one who does not make takfeer on the Jews and the Christians both general and specific takfeer. Then he is Kafir as he has denied something stated clearly in the texts (Quran & Sunnah)

2) The one who does not make takfeer on the one who turns towards his original faith - like someone Muslim who becomes Jewish or Christian - then he is a kafir due to him denying something clearly stated in the texts

3) The one who comes with a nullifier of Islam in which there is Ijmaa' and the proof has been established upon him and all doubts have been cleared - and doesn't make takfeer [out of denial] not due to doubt or Ta'wil (misinterpretation) but rather just to follow his desires or lack of care - then he is kafir.

4) The one who does not make takfeer on one who fell into a nullifier due to doubts that he possesses - either due to his belief that proof has not been established against him or that the conditions have not been fulfilled against him then he is not to be made takfeer on by Ijmaa'.

5) The one who does not make takfeer on a kafir due to a doubt he possesses - Like the Murji' who restricts the nullifiers of Islam to believing in the heart or making something permissible which is impermissible - then he is not to be made takfeer upon by agreement of scholars. Because if one was to make takfeer on him then you would make takfeer on all the sects of innovation and no one has made such a claim

6) The one who does not make takfeer on the one whose ruling is disputed - like the one who leaves prayer or the magician and there is two types of these

a) Those who don't make takfeer on such due to their claim that it is an action from among actions - and this is a statement of the people of innovation and these are not to be made takfeer upon

b) Those who don't make takfeer by way of weighing the proofs against each other. And these are not to be made takfeer on by consensus because with this you would make takfeer on the 4 Imams and the big scholars of the Salaf and nobody made such a claim

7) One who is part of one of the sects in which there is agreement upon [their kufr] - The one who contests making takfeer on them individually, not generally - such a person is not to be made takfeer upon due to him not denying a textual evidence and the textual evidence with regards to these sects is general [i.e. their rituals are known to be Kufr] not specific.

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21.07.2018 14:56:06, Generation Awlaki: When the biggest enemy of the Deen, the American army told they were 'Mujahideen' a few months before, the Murjiah and the Saudi Madkhalis in the Taghut Salmans palace were like :

" Masha Allah, we are proud of it. You are indeed Mujahideen "

But when an oppressed Muslim, whose wife was raped and whose children were brutally murdered by the oppressors and enemies of Islam, becomes a Mujahid and strives in the path of Allah (SWT), the Saudi Madkhalis and the Murjiah will insult him saying :

" You Khawarij, you are not Mujahideen. You are a disgrace to Islam, may you and your family rot in hell "

Next time, when you go soft on the Murjiah and traitors in the palace of Al-Saud think of the height of their treachery, remember how they betray the Muslim Ummah.

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21.07.2018 16:19:27, Generation Awlaki: [[Photo]]

21.07.2018 16:20:08, Generation Awlaki: The Prophet sallallahu 'alayhi wa sallam warned about Ghuloo (غلو) in

Ibaadah as well, which is the word similar to extreme. He said why do certain people do this and this and that in the famous Hadith. You see that in Takfeer and you see that in Walaa' and Baraa'.

You see those who do a domino effect Takfeer among Muslim inhabitants of an entire nation. I would not believe it if I did not hear it myself. They consider an entire nation Kuffaar.

There is this Ghuloo in Walaa' and Baraa'. Some went to an extreme, especially lately when the 'Ulamaa began to no longer teach this topic.

The west put a ban on it thinking they are smart, and in the east they did not let them teach it. Many young brothers went out on their own reading the texts or the secondhand texts of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab, and few may have went to Ghuloo in it.

Many who have never touched the original works of Ibn Taymiyyah firsthand, use snippets of his work to declare Muslims Kuffaar in totality.

Like I said, I would not believe it if I did not hear it myself. One person declared an entire nation Kuffaar.

I have read the works of Ibn Taymiyyah several times, from the first to the last. Every time you read it, it is mind boggling. You need giants to break it down for you. You need to be careful and have thorough knowledge of his style, as well as comprehensive reading of his entire work, or at least comprehensive reading of his entire work on the area you are trying to talk about.

Especially with Ibn Taymiyyah – to understand his Fataawa on crucial matters, you need to gather the shattered Fataawa throughout his Majmoo' and you have to take them collectively to understand. Then go and understand who he

was talking about in each Fatwa to understand the circumstances behind the Fatwa, if you want to adopt it and go by it.

Today you see some (not many Alhamdulillah) who take from secondhand booklets in translated languages, and then want to declare an entire nation Kuffaar. You can take statements out of context from the Imaams of Najd, and nearly declare everyone who is living in the west today a Kaafir. Ma'aath Allah that they say that, that we say that or that anyone would say that, but I am just saying you can take certain statements out of context. That is why it is essential to study these books with the 'Ulamaa.

- Shaykh Ahmad Musa Jibril

22.07.2018 18:41:06, Generation Awlaki: [[Photo]]

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23.07.2018 18:32:54, Generation Awlaki: [[Document, size 125'173'224 bytes]]

23.07.2018 18:32:58, Generation Awlaki: [[Document, size 119'818'331 bytes]]

23.07.2018 18:33:01, Generation Awlaki: [[Document, size 96'541'348 bytes]]

23.07.2018 18:33:06, Generation Awlaki: [[Document, size 100'607'255 bytes]]

23.07.2018 18:33:51, Generation Awlaki: Very beneficial lectures of Abu Waleed.

23.07.2018 18:38:28, Generation Awlaki: [[Video, size 223'072'139 bytes]]

23.07.2018 18:38:36, Generation Awlaki: [[Video, size 172'457'061 bytes]]

23.07.2018 18:39:34, Generation Awlaki: The above lecture lesson 1/2 in PDF form ↓□

23.07.2018 18:39:34, Generation Awlaki: [[Document, size 628'539 bytes]]

23.07.2018 18:43:39, Generation Awlaki: PDF form of the above lecture lesson 2/2 ↓□

23.07.2018 18:43:39, Generation Awlaki: [[Document, size 88'702 bytes]]

24.07.2018 13:00:11, Generation Awlaki: [[Document, size 653'134 bytes]]

24.07.2018 13:03:14, Generation Awlaki: [[Document, size 747'459 bytes]]

24.07.2018 13:03:19, Generation Awlaki: [[Document, size 283'430 bytes]]

25.07.2018 00:10:36, Generation Awlaki: [[Webpage]]Allahu Akbar!

<https://youtu.be/S6kJqKReFOY>

25.07.2018 18:13:18, Generation Awlaki: [[Document, size 140'778'249 bytes]]

25.07.2018 20:39:30, Generation Awlaki: [[Photo]]

25.07.2018 20:39:56, Generation Awlaki: Democracy is the real essence of heresy, polytheism and error.

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"Democracy tells us that the people living under a democratic regime, have both the executive power and have the sovereignty to do what they want to exercise what they want and that they have the last word in all matters and that no one can go against the decisions (of the people) and that no one can criticize the judgments (of the people), because the people have full power and because the sovereignty is for the people.

Her will is sacred, her choice is binding ... What the people regard as permissible is allowed and that what the people prohibit is forbidden and that what she accepts as law and regime must also be accepted as such. Something else does not enjoy holiness, nor does it have value or weight, even when it concerns Religion or a Divine Law given by the Lord of the Worlds.

This principle - which involves "the government of the people, by the people for the people"- is the real core of the democratic system .., and it exists only by means of this principle. This is therefore the "religion of democracy", which is praised and glorified with much ado. This is what the theorists and the thinkers and missionaries continue to reveal and this is in fact also what we see and experience in the reality in which we suffer. Democracy is, in all its variations and interpretations, based on principles and foundations, the most important of which can be summarized as follows:

The First: Democracy is based on the principle that the people are the source of all authority, including the legislative (authority). This is done by choosing representatives who act as a substitute for the people in the tasks of the legislation and the making of laws. In other words; the legislator who must be obeyed in democracy is a person(human) and not Allaah, 'Azza wa Jal. This means that the one who is worshiped and obeyed and deified, from the perspective of law and prohibition (of things), is a person(human) ie the creation and not Allaah, 'Azza wa Jal(the Creator).

That is the true essence of heresy and polytheism and error and it contradicts the Foundations of Faith (Islaam) and Monotheism(Tawheed) and because it makes the weak, ignorant person a partner of Allaah in His Most Fundamental Divine Attribute - namely judging and in the legislation. Allaah, Subhaanahu wa Ta'ala, says:

"Legislation is not but for Allah. He has commanded that you worship not except Him."

[Suurat Yuusuf; 40]

"... and He shares not His legislation with anyone.""

[Suurat Al-Kahf; 26]

The Second: Democracy is based on the principle of freedom of religion and belief. Under a democratic regime, a person can believe whatever he wants and choose any religion he wants and convert to any religion whenever he wants, even if this apostasy means leaving the Religion of Allaah, 'Azza wa Jal ...' is a matter clearly perverse and wrong and contradicts many clear (Islamic) legal writings, since according to Islam a person should be killed when he goes outside the fold of Islam to disbelief, becoming a apostate, as is also shown in the Hadeeth which is narrated by Imaam Al-Bukhaari, rahimahu Allaah, and others:



"Whoever leaves his religion, kill him."

And it does not say, "Leave him alone."

One may not conclude a (peace) treaty with an apostate, nor may he grant him free passage or protection. According to the Religion of Allaah, 'Azza wa Jal, he has only one choice: "Repentance or being killed".

The Third: Democracy is based on considering people as the sole ruler, to whom all legal matters and disputes should be presented, and if there is any controversy or conflict between the ruler and the subject, then each of them threatens the other to turn to the will of the people and their choice, so that the people can decide on the matter of which there is disagreement. This conflicts with and is contrary to the Principles of Monotheism, which decides that the Judge, deciding with His Judgment in matters of dissension, is Allaah ('Azza wa Jal) and no one else.

(That is why we Muslims must rule and jud

25.07.2018 20:39:56, Generation Awlaki: ge with the Divine Laws of Allah the Shari'ah and not rule with man made laws).

Allaah, Subhaanahu wa Ta'ala, says in the Quran:

“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.”

[Suurat Al-Maaidah; 44]

“So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.”

[Suurat Al-Maaida; 48]

"And about which you would also differ, its decision rests with Allaah. Say:  
"Thus is Allaah, my Lord. I put my trust in Him, and to Him I turn to myself. ""

[Suurat Ash-Shuura; 10]

Democracy, on the other hand, states: "And in which you also would differ, the judgment of it rests with the people and no one but the people ..."

The Fourth: Democracy is based on the principle of "freedom of expression", no matter what that expression is, if it means that the Divine Power (Allaah, 'Azza wa Jal) and the Laws of Islaam are harmed and insulted, in democracy nothing is so sacred that one can not treat it as disrespectful of vulgar language use.

The Fifth: Democracy is based on the principle of religion and state, politics and the package; what is from Allaah ('Azza wa Jal) is given to Him and that is the worship in their places(Masajid, Mosques)

All other aspects of life - political, economic, social rights - are the right of the people.

The Sixth: Democracy is based on the principle of freedom of democracy and of the forms of political parties and their species, regardless of the doctrine, the ideas and the ethics of these parties may be. This principle is invalid and contentless according to the (Islamic) Law, for a number of reasons. One of these reasons is that the voluntary recognition of the legitimacy of kufr(disbelief) parties means acceptance of this heresy. And acceptance of heresy(disbelief) is heresy(disbelief).

The Seventh: Democracy is based on the principle of the position that the rule is for the majority and the fulfillment of the meaning is agreement to that majority, even if they accept falsehood, error and obvious disbelief ... This

principle is totally wrong and baseless because the value according to Islaam, the Quran and the Sunnah (ie the Tradition of the Prophet, salla Allaahu 'alaihi wa sallam) are fulfilled, regardless of those who are few or many in number; and what contradicts the Quran and the Sunnah is wrong, even if majority people accept it.

It is also remarkable and surprising that, despite the fact that the democratic experiments have had bad consequences for the Muslims, that have caused weakness, controversial, division and conflict ... that despite all these things, still there are people admiring democracy as if they are the owners or the creators of democracy; the love of democracy is embedded in their hearts, just as the love for the (golden) calf was into the hearts of the Children of Israel. Allaah, Subhaanahu wa Ta'ala, has ruled on this matter:

"I do not worship what you worship nor do you worship what I worship."

[Suurat Al-Kaafiruun; 2-3]

At the end of that same chapter, (He says, Subhaanahu wa Ta'ala):

"For you your religion and for me my religion."

[Suurat Al-Kaafiruun; 6]

The case is already one of principle; there is no compromising nor negotiating and there is no room for concessions in connection with this. It is a matter connected with the Principles of our Doctrine of the Faith - no!, It is the essence of our doctrine of faith. At Tawheed!

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#generationawlaki

26.07.2018 15:12:28, Generation Awlaki: \*\*Registering and documenting marriage contracts and documents in Tāghūtī courts without making tahākum\*\*

Part (1/3):

Q. What is the ruling on registering marriages, houses and verifying documents (passports, ID, contracts etc...) at Tāghūtī courts, and is this considered tahākum to the Tāghūt?

A. Unfortunately, some of the ghulāt consider entering a Tāghūtī court as major kufr in and of itself, and this is Bātil for numerous reasons which requires a separate article to speak about.

Tahākum to the Tāghūt means wishing to raise a dispute to the Tāghūt where 2 or more parties are involved in order to receive a compelling judgement, whether this dispute was taken to a judge, tribal leader, ruler, sāhir and so forth.

No one stipulated that tahākum to the Tāghūt is only within the courts in front of a judge. And for this reason, due to many people being unaware of the definition of tahākum, some made the claim that entering court to simply declare yourself innocent from an evil accusation or addressing the Tāghūt in a permissible fashion (such as calling him towards Tawhīd or asking him to lessen oppression without seeking judgement) is considered tahākum and major kufr, and this necessitates takfīr upon noble sahābah and prophets wallāhul-musta'ān.

As for simply registering and documenting marriage contracts, there's no tahākum involved in this whatsoever, even though the default position is that we must avoid the Tāghūt and his Kufr courts, but if there's a real need in a country which requires this, there's no blame upon the muwahhid from doing so Inshā'Allāh.

And for a change, I'm going to bring the words of someone the ghulāt themselves look up too, Shaykh Ahmad al-Hāzimī (may Allāh guide him), where he commented upon a hadīth in Sunan an-Nasā'ī under the chapter-heading:

“Chapter: If People Appoint a Man as Judge, and he passes judgement among them” [1].

“(Rasūlullāh said) “And judgement belongs to Him (i.e. Allāh)”, i.e. not to anyone else, which is indicative that from the exclusive characteristics of Allāh is “al-Hukm” (judgement), that he judges between the worshippers.

Abū Shurayh said, i.e. clarifying the reason behind that, why he was called “Abī al-Hakam” (i.e. the Tāghūt Abū Jahl), he (Abū Jahl) said:

“Verily, if my people differ in anything, they would come to me, and I would judge between them”.

This emphasises on what I told you all yesterday, that the definition of tahākum is raising a dispute, to raise a dispute between two opponents.

So not everyone who comes to a man-made court, it's to be said this is considered as tahākum, we cannot say it's tahākum, unless there's a dispute between two opponents.

Even though the default position is tahrīm (i.e. harām to attend man-made kufr courts) without a doubt, however the situation must be observed whether there's tahākum involved or not.

As for verifying and documenting marriage contracts and what's similar to that, this is not considered tahākum. Rather, tahākum must be according to this

meaning (i.e. raising a dispute between two opponents), so for this reason, he was called “Abū al-Hakam”, then he clarified the basis for being called that;

“If my people differ in anything...”, so there’s disputes being raised up, tahākum is tafā’ul (two people reacting), there must be a dispute between two people (atleast) and he goes towards whoever rules by the Tāghūt, therefore he would make a decision between their dispute.

So it doesn’t mean that whoever enters a court (is a kāfir), even if it’s man-made (kufr court), while attesting that the default position is boycotting it, the avoidance and prohibition of going there.

Continued ↓ □

26.07.2018 15:13:51, Generation Awlaki: \*\*Registering and documenting marriage contracts and documents in Tāghūtī courts without making tahākum\*\*

🔊Part (2/3):

However we differentiate between where darūrah (necessity) may be included, and where darūrah (necessity) may not be included.

For instance, tahākum doesn’t accept darūrah because it is shirk akbar (and Ibn Taymiyyah states darūrah doesn’t permit shirk within every shari’ah).

But what’s besides that from verification and documentation along with documents (ID, passports, contracts etc...), and what’s similar to that, then these are forbidden matters which don’t reach the level of major shirk, therefore darūrah may be accepted in this situation (i.e. necessity may permit harām with certain conditions).

So if a Nikāh wasn't able to be set up except via a verification and documentation in a man-made court, there's nothing wrong with registering it.

Thus, it wouldn't be permissible, however it would fall under being permitted under necessity, and is darūrah accepted here? Yes, darūrah is accepted.

You can't say shirk is permitted under necessity, no way, there's a difference between the two matters.

Tahākum means to go to this Tāghūtī court, and a dispute occurs between him and someone else, so he is given a decision by the law.

But as for mere documentation and verifying these matters, like Talāq and Nikāh, taking out documentation bonds which are needed for homes and what's similar to that, all of this isn't called Tahākum.

The default position concerning doing this is tahrīm (prohibited to do), however darūrah (necessity) may be included here, there's a difference between the two situations.

Pay attention to this, not everyone who enters a court we say he has become a kāfir and apostated from Islām, not at all. Rather, we must observe according to this criteria (we mentioned).

Hence, for that reason he put a reasoning for that, he (i.e. Abū Jahl) said; "If my people differ in anything, they come to me, and I judge between them", this is Tahākum." [2].

Furthermore, Shaykh al-'Allāmah at-Tuwayla'ī (رحمته الله تعالى) mentioned several shuyūkh become misguided via slandering the rightful mujāhidīn (and even

worse siding with the wicked groups whilst signing fatwās for them), and this is the case with Shaykh Abū Muhammad al-Maqdisī (may Allāh guide him).

However his old works carry beneficial writings, and he was asked about this particular issue of registering marriage contracts in the Tāghūtī courts;

Continued ↓ □

26.07.2018 15:15:54, Generation Awlaki: \*\*Registering and documenting marriage contracts and documents in Tāghūtī courts without making tahākum\*\*

🔊Part (3/3):

“Question: Bismillāhi ar-Rahmān ar-Rahīm, to proceed; The shaykh in our land registers the marriage contract within the illegitimate courts, and we don’t have legitimate courts which rule by what Allāh has revealed.

By Allāh O shaykh, a fitnah has occurred among us in our land due to it, so I hope you can respond to my message while taking into account we’re from Libya, so I hope for a quick response, and as-salāmu ‘alaykum wa rahmatullāhi wa barakātuhu, your brother ‘ Abdullāh Ibn Jumūh.

Answer: All praise belongs to Allāh, and may the peace and blessings (of Allāh) be upon the messenger of Allāh, our noble brother;

I do not view anything wrong with the shaykh after the marriage contract to get it registered and verified in the legitimate or illegitimate courts, since this verification and registration has no shar’ī affect upon the Nikāh, and it doesn’t carry any weight at all, except from the aspect of verifying official paperwork, wherein its calamity has become widespread, and the people aren’t able to go about without it, in order to document their rights in the shade of the absence of an Islamic authority.



And it's from the same category as documenting date of births, contracts, and other paperwork which the people require to verify their genealogy and rights, in which other government courts and agencies don't accept interacting with a person and giving him his rights except through it.

And there's no need to cause a huge burden and shun away from that, causing disputes and mischief between the muslims due to it, let alone considering it from the mukaffirāt (matters of kufr) which some of the ignorant ghulāt do, in which they make takfīr upon the general masses among the muslims, and there's no doubt that this is from the misguided deviations of the ghulāt and their distortions..

May Allāh protect us and our brothers from their misguided deviations.” [3].

Conclusion: Therefore, if you're in a country where there's no need to register your marriage, it's prohibited to attend the courtroom which is a gathering of Kufr.

However, if you're in need of this, such as in countries where your marriage cannot be valid without documenting it, or where they place scrutiny upon the muslims in the sense that their rights will be lost, then it's permissible due to the valid need and necessity Inshā'Allāh.

Even Shaykh Abū 'Abdir-Rahmān as-Sōmālī (may Allāh guide him) clarified this point in his beneficial 39 page book on Tahākum entitled, “Adwā' ala Qadiyat at-Tahākum”:

”ال حاجة تُبيحه لغيره حُرْم وما إل ضرورة، تُبيحه لذاته حُرْم ما أن”:الأصولية إل قواعد ومن إل بهم فيم يل بباطلهم المسلم يتأثر لا حتى حُرْم إل كفر مجالس في وال جلوس المناظر على محرماً ي كون لا إل جلوس أن ذلك على ويدل إل باطل، دي نهم على وي تابهمهم دي نهم بطلان لهم يُبين إل ذي المجادل

“And from principles of usūl is: “That whatever is forbidden in itself is allowed in necessity and whatever is forbidden due to something else is allowed only in need.” And sitting in the gatherings of kufr has been prohibited so the muslim is not affected by their falsehood so that he inclines towards them and follows them in their false religion. And this is proved by the fact that the sitting is not forbidden for the one who debates and disputes and clarifies the invalidity of their religion for them.” [4].

But as for those who make tahākum to the Tawāghīt in settling disputes such as divorce between a couple, then they are mushrikīn. May Allāh guide them back to Islām via tawbah and barā’ah from the Tawāghīt.

And Allāh knows best.

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#### References ↓ □

[1] Refer to the full hadīth here —> <https://sunnah.com/nasai/49/9>

[2] Refer to minute 0:41 —> 3:09 of this clip <https://youtu.be/AO8u0ichTq4>

[3] Refer to this link —> [http://maqdisse.blogspot.com/2016/06/blog-post\\_739.html?m=1](http://maqdisse.blogspot.com/2016/06/blog-post_739.html?m=1)

[4] Reference to the book —> <https://ia601505.us.archive.org/31/items/adwatahakum/Adwa.pdf>

26.07.2018 15:31:09, Generation Awlaki: [[Webpage]]This is a beautiful book for those who suffer from Irjā’ in takfīr, “The sharp word against the one who does not make takfīr of the apostate” (169 pages) by the noble Mujāhid, Shaykh Sultān al-‘Utaybī (الله ت ف ب له):

Download link below ↓ □

[https://ia801505.us.archive.org/26/items/TheSharpWordAgainstTheOneWho\\_201807/The\\_Sharp\\_Word\\_Against\\_The\\_One\\_Who.pdf](https://ia801505.us.archive.org/26/items/TheSharpWordAgainstTheOneWho_201807/The_Sharp_Word_Against_The_One_Who.pdf)

26.07.2018 21:58:23, Generation Awlaki: [[Photo]]

26.07.2018 21:58:39, Generation Awlaki: When you meet people who are on the pure 'Aqeedah and the correct Manhaj, removed from errors and deviations. Those who do not engage in extremism in the area of Takfier or Irdjaa. Those who seriously practice their Deen and do not abuse this for their own interests and desires. Those who genuinely acquire knowledge and do not deal with this responsibility towards Allaah as if it were a sectarian phase or a game ...

... then know that you have found the rare! And cherish these people, because Wallaahi, you do not see this kind of people, especially in Europe where we have a lack of scholars, preachers and imaams who can assist and guide youth in the good.

It is, therefore, as nicely advised by the noble Shaykh Abu Sufyan as-Sulama (الله ت ق ب له):

"I remind my beloved brethren that the actual Islam has even become Gharieb [strange / rare] deep in the Arabian Peninsula, let alone what it is like in Europe!" And it is as it is narrated by Imaam Muslim in his authentic collection. , on the authority of Abu Huraira who reported that the Prophet (peace and blessings of Allaah be upon him) said: "Islam has begun as Gharieb [strange], and it will also become Gharieb just as it began. Thus glad tidings for the Ghoerabaa [strangers]. "

So it is up to you, dear brethren (in Europe), to value the people of al-Haqq around you, and to be meek and kindhearted with them, merciful and forbearing. Allaah the Exalted says:

الْمُؤْمِنِينَ مِنْكَ أَنْتَبِعْ لِمَنْ جَنَّاكَ وَأَخْفِضْ

تَعْمَلُونَ مِمَّا بَرِئْتُ إِلَيْهِ فَقُلْ عَصَوْكَ فَإِنْ

And lower your wing to those who follow you of the believers.

And if they disobey you, then say, "Indeed, I am disassociated from what you are doing. "[1]

And Hasan al-Basrie used to say to his companions: "Oh Ahl as-Sunnah, value each other, may Allaah have mercy on you, for indeed, you are among the minority among men!"

And it is narrated that Sufian at-Thawrie said: Attach value to Ahl as-Sunnah, for verily; they are Ghoerabaa!"

And I remind you that you are there (in Europe). And if the Ghoerba [strangeness of Islam] is worse with you than with us here (in the Arab countries), know that "al-Ghunm" is according to "al-Ghoerm" [2]. The more the one is, the more the other is. In other words, your reward depends on the tests. And as you thus experience a worse Ghoerba [strangeness from Islam], your reward, with the Will of Allaah, is also greater. And this is also evident from the Hadith which was narrated on the authority of Abu Tha'laba who said that the Prophet (Sallallaahu 'alaihi Wasallam) spoke about the Ghoerabaa at the end of time and said: "The one who holds in these times ( to the pure religion) will receive a 50-fold reward for what you have. " At this they said (the Sahaabah): "Oh Messenger of Allaah, do you mean what they have?" To which he replied: "No, what you have, and this is because you have helpers in the good while they have no helpers."

So; steadiness, steadfastness, until death comes to you ..

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{See: izaalat al-qitaama 7awl mas2alat al-akh abie oesaama, page 3}

[1] See: Surat as-Shoe'araae (26), Aayah 215-216.

[2] This is a maxim in the science of Fiqh: "Al-Ghoenm bil-Ghoerm". Very roughly and in context of the subject that the Shaykh speaks about, this can be translated as "the merit is according to the effort". And the Shaykh also discusses this above in context. For more clarification and a more precise definition of this maxim, one must go to the scholars and works of Fiqh.

Ahlus sunnah publications

28.07.2018 00:53:25, Generation Awlaki: Q. What about the marriage act 1961, doesn't this contain kufr to register a marriage? And isn't this like citizenships where you abide by conditions?

A. My bro, you haven't read the act (104 pages) that you are claiming to be the reason for kufr. All you are doing is pointing to a small part on the end of a form that actually says, in true comprehension:

"I (fulan who cooks in a wok not a pan) certify (confirm) that, on the date and at the place specified above, I duly solemnised (mark and perform this event with legitimacy - meaning that it is real and not fake) [of] marriage in accordance with the provisions (meaning it meets the conditions of being legitimate with accordance to the following) of the Marriage Act 1961 between the parties specified above."

That is not Kufr because the act (which YOU HAVE NOT READ) recognises an Islamic marriage to be legitimate. All the form is doing is apply for the marriage to be officially recognized by the kaffir government so you get the rights of a married couple both nationally and internationally.

The problem IS NOT in the application, rather the problem IS if they get divorced and want the gov to recognise that divorce.

Not to throw a straw man argument, but you'll see that it is the same thing.

"I agree to do such and such and my actions are in accordance to such and such"

It doesn't mean you agree with the laws that you actions are in accordance to

It means that you agree that your actions are in accordance to such and such law, irrelevant if you agree with the laws in the first place.

The argument of it being the same as citizenships is pointless.

You're bringing up two completely different topics and trying to say they are the same.

Citizenships aren't considered kufr in and of itself, unless there's kufr conditions and implications involved, such as openly say "I swear my allegiance to the people of Australia and its democracy" etc.

This application is simply saying "Your dumb kāfir act, the part that is relevant to me as an individual and this other individual, is in agreeance with my actions and I am declaring my actions to not be fake and a hoax"

Registering a marriage contract is like applying for a drivers license or signing up for facebook, some ghulāt even considered signing up for FB and reporting/blocking as shirk coz there's tahākum involved in terms and conditions you agree too.

But that is regarding disputes you have with Facebook. It's merely saying if you have an issue with Facebook the court that will judge the case is the court in State of California (since FB is international, and UN international courts doesn't deal with this).

This has got nothing to do with reporting people or signing up.

Just as you don't go around suing people in real life because you know it will have to be in their courts (of kufr and shirk), you wouldn't sue Facebook knowing it will be in a court (of kufr and shirk) in California.

And Allāh knows best.

29.07.2018 05:57:52, Generation Awlaki: [[Document, size 1'629'406 bytes]]

29.07.2018 05:58:08, Generation Awlaki: [[Photo]]

29.07.2018 17:06:08, Generation Awlaki: [[Video, size 7'560'367 bytes]]

29.07.2018 18:51:42, Generation Awlaki:  
[[Webpage]]<https://youtu.be/JQbekMw7tp4>

Watch this 6 sessions of lectures about the Ghulaat Juhaal extremists in Takfir -  
by Abu Waleed

31.07.2018 13:59:05, Generation Awlaki: IT'S NOT ALLOWED TO TOUCH A  
WOMAN IN RUQYA

"Likewise, some of those who do Ruqyā have become lenient, he places his hands upon the woman, and this is Harām and isn't permissible, and it's not allowed for a man to touch a woman that isn't lawful for him, and whenever a Rāqī is found placing his hand on a woman, it's compulsory to condemn him and prevent him from doing Ruqyā, except if he repented, and it's not permissible for a man to place his hand upon a woman.

Many of those who do Ruqyā have been seduced by the women due to sitting with them and doing Ruqyā on them, and some of the women sit down and don't understand, some women don't understand, she thinks this is from the consequences of the Ruqyā, that even some of the women after making her Tawbah and she admits to this, that some of those who do Ruqyā had illicit unlawful relations with her, she thinks this is from the end-result of the necessity of Ruqyā until she is discharged [from the symptoms and evil effects]..."

~ (Shaykh Sulaymān Ibn Nāsir al-'Alwān ~ الله ح فظه)

31.07.2018 19:02:46, Generation Awlaki: [[Photo]]

31.07.2018 19:03:09, Generation Awlaki: [[Webpage]]{Clarification of misconceptions concerning the Ahadith about the dangers of takfir}

It is narrated from 'Abdullah bin Umar(may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said; if a man declares him brother to be a kaafir, it will apply to on of them." Sahih al-bukhari(6104) and Sahih Muslim (60).

(73) Chapter: Whoever calls his brother a Kafir without any grounds

قَالَ كَمَا فَهُوَ تَأْوِيلٌ بِغَيْرِ خَأَاءٍ كَفَرَ مَنْ بَاب

Narrated 'Abdullah bin 'Umar:

Allah's Messenger (ﷺ) said, 'If anyone says to his brother, 'O disbeliever! Then surely, one of them such."

أَنَّ - ع نهما الله رضى - عُمَرُ بْنُ اللَّهِ عَبْدٍ عَنْ، دِينَارٍ بْنِ اللَّهِ عَبْدٍ عَنْ، مَالِكٍ حَدَّثَنِي قَالَ، إِسْمَاعِيلُ حَدَّثَنَا "أَحَدُهُمَا بِهَا بَاءً فَقَدْ كَافِرٌ يَا لِأَخِيهِ قَالَ رَجُلٍ أَيُّمَا " قَالَ وَ سَلِمَ ع لِيهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ

Reference : Sahih al-Bukhari 6104

In-book reference : Book 78, Hadith 131

USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 125

(deprecatd numbering scheme)

Shaykh Ali Khudayr explained that this is concerning the one who follows his desires and transgresses in takfir and makes unjust takfir of his Muslim brother.

Then he goes on to say;



“This does not mean that the one who says “oh kaafir” to his brother has fallen into kufr that takes one out of the fold of Islaam. No this is wrong. This is not what is intended by the texts(i.e the Ahadith). Al-Nawawi, Abdullah ababutayn and others from the people of knowledge mentioned that this is from the Ahadith of wa'id(i.e Allah's treath about a punishment in the life of the hereafter).

So whosoever says “oh kaafir” to a Muslim who has not committed an action of Kufr, for him is a severe and major wa'id. But that does not mean he has left the religion.”

{Sharh Kitab al-Haqaiq Fi al-Tawhid, lecture #12}

Min.01.20.35-01.22.20

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Shaykh ul-Islam Ibn Taymiyyah (rahimahullah) said; if a Muslim is incorrect in his understanding about killing(a Muslim) or making takfeer, then he does not become a disbeliever because of that, this is like when 'Umar ibn al- Khattab said about Haatib ibn Abi Balta', “oh Messenger of Allah, allow me to behead this hypocrite.”

The Messenger of Allah replied, “indeed, he is one who witnessed Badr, and you do not know if Allaah has looked towards the people of Badr and said to them, “Do as you please, for you have been forgiven.” And this Hadith is found in the two Saheeh collections(Bukhari and Muslim).

{Majmoo al-Fatawaa 3/283-284}

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And the Hadith that Usamah ibn Zaid (radiAllahu anhu) killed a man who said La ilaha illAllah(so Usamah made takfir on him and killed him because he believed he said it out of fear).

The Prophet salAllahu alayhi wa sallam corrected Usamah and told him that he was wrong in what he did. Usamah didn't become kaafir because of this wrongful takfir and killing.

Usamah bin Zaid (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the Ansar and I caught hold of a man (of the defeated tribe). When we overcame him, he said: 'La ilaha illallah (There is no true god except Allah).' At that moment, the Ansari spared him, but I attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allah (ﷺ). He said to me, "O Usamah, did you kill him after he professed La ilaha illallah (There is no true god except Allah)?" I said, "O Messenger of Allah! He professed it only to save his life." Messenger of Allah (ﷺ) repeated, "Did you kill him after he had professed La ilaha illallah?" He went on repeating this to me until I wished I had not embraced Islam before that day (so that I would have not committed this sin).

[Al-Bukhari and Muslim].

31.07.2018 19:03:10, Generation Awlaki: Another narration is: Messenger of Allah (ﷺ) said, "Did you kill him in spite of his professing La ilaha illallah?" I said, "O Messenger of Allah! He said out of fear of our arms." He (ﷺ) said, "Why did you not cut his heart open to find out whether he had done so sincerely or not?" He continued repeating it until I wished that I had embraced Islam only that day.

وسلم، عليه الله صلى الله رسول به عثنا بقال عنهما، الله رضي زيد، بن أسامة وعن رجلاً الأذ صار من ورجل أنا أول حقت مياهم، على القوم أف صبحن، جهينة من الحرقه إلى حتى برمحي وطعته الأذ صاري، عنه ف كف، الله إلا إله لا بقال غشديناه ف لما منهم، يا: "بلى ف قال وسلم، عليه الله صلى النبي، ذلك بلغ المدينة قدمناف لما قتلته، "ف قال متعوذا كان إنما الله رسول يا قلت؟! الله إلا إله لا قال ما بعد أق تلت أسامة أكن لم أذي تمذيت حتى على يكره زال فما؟! الله إلا إله لا قال ما بعد أق تلت وسلمت ((عليه متفق)). اليوم ذلك بل أسلمت

!وق تله الله إله لا: أقال" وسلم عليه الله صلى الله رسول ف قال: رواية وفي  
حتى قل به عن شذقت أف لا: قال السلاح، من خوفاً قالها إنما الله ، رسول يا: قلت  
يوم نذاً سلمت أني تم نيت حتى ي كرر هزال ف ما "!! لا أم أقالها تعلم

This is also a lesson for us that we judge by the Dhaahir(apparant). But the ghulat juhaal want to dig inside peoples heart to see if he fulfilled kufr bit taghut or not, completely ignoring that we judge by the dhaahir and if someone shows clear shirk or kufr or a nullifier that takes him outside of Islaam and has no preventatives of takfir that he then becomes kaafir.

And for the moderates ignorants who don't study the Deen; YES WE JUDGE, WE JUDGE WE JUDGE WE JUDGE!! WE JUDGE BY THE APPARANT!!!

01.08.2018 23:16:49, Generation Awlaki: The effects of Zina on the Psyche and Soul:

Ibn al-Qayyim (may Allaah have mercy on him) said: Zina encompasses all the characteristics of evil:

Lack of religious commitment,

Loss of piety,

Loss of chivalry,

Lack of protective jealousy (gheerah)

You will not find any adulterer who is pious, or keeps his promises, or speaks truthfully, or is a good friend, or has complete protective jealousy towards his family.

Treachery

Lying

Betrayal

Lack of modesty

Lack of awareness that Allaah is always watching

Lack of chivalry

Loss of protective jealousy from the heart – these are the effects and implications of zina.

One of the effects of zina is that it earns the wrath of Allaah because His sacred limits are transgressed.

Darkening of the face

Grimness and misert of face that are apparent to other people.

Darkness of the heart and the extinguishing of its light (which is what causes the extinguishing of light in the face and the darkening thereof.)

It leads to poverty

Loss of respect & the lowering of his status in the eyes of his Lord and in the eyes of His slaves.

You lose the best of attributes, namely chastity, goodness and righteousness, and it earns him their opposites, namely immorality, evil-doing, adultery and betrayal.

He will feel uneasy and distressed, for adulterers are doing the opposite of what they are seeking.

You lose the title of believer, as it was narrated in al-Saheehayn that the Prophet (peace and blessings of Allaah be upon him) said: "No adulterer is a believer at the moment when he is committing adultery."

Alienation which Allaah instills in the heart of the adulterer, and this is like the alienation that shows on his face.

Lack of respect, as his family, friends and others lose respect for him, and he becomes the most despicable thing in their sight; this is in contrast to the chaste person, who is blessed with dignity and sweetness.

People will regard him as a traitor and no one will trust him with regard to his wife or child.

The foul odour that will emanate from him and be detected by everyone who has a sound heart; it will emanate from his mouth and body, and were it not for the fact that there are all the people have a similar odour, that smell would spread far and wide.

He has exposed himself to missing out on the delights of al-hoor al-'iyn in the beautiful abodes of the Garden of Eden (Jannat 'Adan).

Zina leads to cutting the ties of kinship, disobedience towards parents, haraam earnings, mistreating others, neglect of one's wife and children, and it may even lead a person to shed blood unlawfully.

Exposes one to the possibility of being one of the inhabitants of the oven (tannoor) in which the Prophet (peace and blessings of Allaah be upon him) saw the adulterers and adulteresses.

Takes away the goodness which Allaah described as the attribute of those who are chaste, and replaces it with the evil which Allaah described as the attribute of the adulterers, as Allaah says (interpretation of the meaning):

“Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women)”

[al-Noor 24:26]

Allaah has forbidden Paradise to every evil person, and He has made Paradise the abode of the good, and no one will enter it but those who are good. Allaah says (interpretation of the meaning):

“Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allaah Alone) saying (to them): Salaamun ‘Alaykum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)”

[al-Nahl 16:32]

“and its keepers will say: Salaamun ‘Alaykum (peace be upon you)! You have done well, so enter here to abide therein” [al-Zumar 39:73]

So they will deserve the greeting of the angels and admission to Paradise because of their goodness. But the adulterers are among the most evil of creation, and Allaah has made Hell the abode

01.08.2018 23:19:24, Generation Awlaki: de of evil and its people. When the Day of Resurrection comes, the evil will be distinct from the good, and the evil will be piled up together, then it and its people will be thrown into Hell. No one who is good will enter Hell and no one who is evil will enter Paradise.

For the one who is chaste has sweetness in his face and contentment in his heart, and whoever sits with him feels at ease with him. But the adulterer has signs of alienation in his face and whoever sits with him will feel uneasy.

Whoever seeks the enjoyment and good things of life by means of that which Allaah has forbidden, Allaah will punish him by letting him get the opposite of that which he is trying to achieve. For that which is with Allaah can only be attained by obeying Him, and Allaah never makes disobedience towards Him the means of attaining anything good.

If the immoral person only knew what delight, happiness, ease and good living there is in chastity, he would realize that the delights that he has missed out on are many times greater than those which he may have enjoyed, let alone the consequences in the Hereafter, when the chaste person will attain the reward of Allaah and will be honoured by Him.

We have stated above that Allaah will punish those who wear silk in this world by depriving them of it on the Day of Resurrection, and He will punish those who drink wine in this world by depriving them of it on the Day of Resurrection.

Similarly, those who enjoy forbidden images in this world will also be deprived of such in the Hereafter. Indeed, everything that a person gets in this world, if he indulges in it by permissible means, his share of it on the Day of Resurrection will be reduced to the extent that he indulged in it. And if he got it from haraam sources, he will lose out on it altogether on the Day of Resurrection.

He may seek help to commit zina by means of sihr (witchcraft) and shirk, and he may or not know that this sin inevitably includes other sins committed beforehand or alongside it, and that it leads to other kinds of sins that come after it. It is surrounded by a host of other sins that come before and after. It is the thing that is most likely to bring about evil in this world and the Hereafter, and the most likely to prevent good in this world and in the Hereafter.

If a person falls into its traps and snares, it will be hard for sincere people to save him and for doctors to treat him; its prisoner cannot easily be ransomed, and its victim cannot be rescued. It also leads to the loss of blessings. If a person falls into this trap, let him bid farewell to the blessings of Allaah, for blessings may easily depart from a person and vanish. Allaah says (interpretation of the meaning):

“That is so because Allaah will never change a grace which He has bestowed on a people until they change what is in their ownelves. And verily, Allaah is All-Hearer, All-Knower”

[al-Anfaal 8:53]

“But when Allaah wills a people’s punishment, there can be no turning back of it, and they will find besides Him no protector”

[al-Ra’d 13:10]

These are some of the harmful effects of this action.

Taken from the Book by Ibn al-Qayyim al-Jawaab al-Kaafi li man sa’ala ‘ala al-Dawaa’ al-Shaafi.

02.08.2018 13:40:31, Generation Awlaki: [[Document, size 1'629'406 bytes]]

02.08.2018 13:40:39, Generation Awlaki: 4. The Process of Establishing the Hujjah and the One Who Establishes it



QUESTION. What is the process of establishing the ḥujjah (proof)? Who is the one that establishes it? I want a detailed explanation for that.

ANSWER. The issue of establishing the ḥujjah (proof), whoever establishes it, how to establish it, and what pertains to that differs depending upon the issues in the following aspects:

1. What pertains to aṣl ad-dīn (foundation of the dīn). It is tawḥīd and shirk. So, whoever opposes it is a Kāfir, whether the ḥujjah has been applied or not. However, we do not rule upon him by killing in this world, nor judge him to be in the hellfire in the hereafter – except whoever the ḥujjah (proof) has been applied upon.

The ḥujjah pertaining to aṣl ad-dīn is only having the message reach him. So, whoever has Islām, or the الله صلى Qur'ān, or hearing about the Prophet and similar to this reach him – then the ḥujjah وسلم has been applied upon him. Whether it reached him from a Muslim or a Kāfir, or he is able to seek knowledge about Islām but refuses to do so – then they are Kuffār in this life and the hereafter.

There are no conditions that need to be stipulated upon them regarding the establishing of the ḥujjah (proof) to begin with. Thereupon the grave worshippers in the lands of the Muslimīn are Kuffār in this life and the hereafter – even if one of them

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was more ignorant than his family's donkey.

This is because the ḥujjah (proof) has reached them, which is Islām, and they have the Qur'ān. However, Allāh سبحانه has set a seal upon their hearts, so they cannot comprehend. Allāh is the One Whose Help is sought.

It has been narrated in the Ṣaḥīḥ from Abī Hurayrah الله صلى وسلم عليه said: that the Prophet الله رضى عنه

By Him in Whose hand is the life of Muḥammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief

in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire 15

[End Quote]

From here, we find that the majority of those who are in our time have the ḥujjah (proof) established upon them in the foundations of the dīn. They have either heard about Islām, and this is sufficient – or they are able to require knowledge about it but they opposed. Thus, the ḥujjah has been established upon both of these parties, and Allāh وَاللَّهُ عَالِمُ سِرِّهِ knows best.

Ṣaḥīḥ Muslim [153].

2. What pertains to the clear ordainments of Islām: such as the obligation of the 4 pillars, the prohibition of zinā, alcohol, and similar to that from the mutawātir (widespread) matters.

So, in this case, a person who is not able to acquire knowledge is excused in it. Such as the one who recently entered into Islām, or was raised far away from the lands of Islām.

Thus, if he perfects the aṣl ad-dīn (embracing tawḥīd and abandoning shirk), however he rejected the obligation of ṣalāt or he legalised alcohol for example. However, he is someone who is truly ignorant of this – then he does not become a Kāfir except if the ḥujjah has been established upon him.

The ḥujjah in this situation is showing the proofs in the issue. Whoever has been shown the proofs, then he has the ḥujjah established upon him. Even if the one showing the proofs is from the general masses of the Muslimīn and is not from the Students of Knowledge since these issues are clear and widespread.

3. What pertains to the unclear matters and other than that. This is because it differs depending on the time, place, and people. Therefore, the issue is رَحْمَةً disputable. Shaykh al-Islām Ibn Taymiyyah said to a group among the Jahmiyyah al-Ḥalūliyyah

(i.e. those who believe Allāh is everywhere):

If I said what you said, I would disbelieve. However, I do not see you as disbelievers because of your ignorance.

[End Quote]

The A'immah of ad-Da'wah an-Najdiyyah differed with him.

02.08.2018 13:40:39, Generation Awlaki: However, the point here is that these Jahmiyyah would say: "Allāh is everywhere." Thus, Shaykh al-Islām رحمه الله viewed that it was because of their ignorance pertaining to this matter – that the ḥujjah has not been applied upon them because of their strong misconception and what they were raised upon.

However, the A'immah of ad-da'wah an-Najdiyyah differed with him as I mentioned. The taḥqīq (revised view) in the matter is that it returns back to 1 matter, which is denial. So, whoever sees that the misinterpretation in these issues result in its reality towards denial, or he argues with them and sees that they deny the text – then they disbelieve. Whoever sees that they do not deny the text, rather they affirm it even if they distorted it from its true meaning, then they do not disbelieve.

This is the summarised statement in the issue even though it might require further breaking down than

this, and Allāh عز وجل knows best.

So, you will find establishing the ḥujjah in the 3 categories

differs:

- The foundations of the dīn: merely being shown or hearing (about Islām) on its own, even if it was from a Kāfir.
- The clear matters: being shown the proofs in the matter on its own, from any Muslim.
- The unclear matters: It requires removing the misconception, and this cannot be done by everyone (only the People of Knowledge).

[END OF FATWĀ]